

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI.

JACKSON, MISSISSIPPI, JAN. 8, 1914

NEW SERIES, VOL. XVI, NO. 2

KINGDOM BRIEFS

The Southern Baptist Educational Conference will be held in Nashville, January 23.

Congratulations to the Religious Herald that celebrates this week its eighty-sixth birthday.

Brother J. A. Johnston at Bond has a part of his time unemployed and could be secured by churches nearby.

Evangelist T. T. Martin is assisting in a meeting at Court street church, Portsmouth, Va., R. B. Garrett, pastor.

The Baptist Record was the recipient of many cards during Christmas expressing affection and good wishes. These are deeply appreciated.

Pastor C. E. Welch, of Yoakum, Texas, says that the meeting in his church in which so much good was done was conducted by M. F. Ham.

On account of a bank failure at Natchez it is announced that the project to locate a large Catholic colony near that city has been abandoned.

Brother R. H. Purser, known and loved in Mississippi, has been called to and accepted the church at Macon. We will all give him a glad welcome home.

Rev. J. C. Parker has accepted the care of the church at West Laurel and is already on the field. This is a good fit and we are sure there will be good results.

Two of our preachers are in Jackson hospitals this week—N. A. Edmonds in the Jackson Sanitarium, and J. T. McGee in the Baptist Hospital. Both are doing well.

The Illinois Central Railroad Company has gotten out a well illustrated pamphlet advertising the resources of Mississippi. It is good work and ought to help the State.

The South Carolina Baptists are to have a home for aged ministers, such as Dr. J. L. Johnson, once proposed for Mississippi. This is the gift of Rev. C. C. Brown, who is to be its superintendent.

Dr. Hooker writes that he could not accept the work at Coldwater, but is now in the mission campaign in Lincoln County Association, and will assist the Foreign Mission work in this country for a while.

Have you made your Christmas gift to the Baptist Memorial Hospital in Memphis? It is not too late, and they are planning for enlargement and improvement on the strength of Christmas expectations.

The editor takes this means of thanking the many friends who have written expressions of sympathy with him in the loss he has sustained in the taking away of his father. Next to the sustaining grace of God and the satisfaction in the pure, upright and useful life that was spent, is the kind expression of sympathy of friends.

Mr. Ed S. Stevens becomes office editor of the Western Recorder, the position formerly filled by Mrs. J. E. Peck. We wish for him great joy in his work and growing usefulness in this important field.

A subscriber asks whether D. L. Moody and Spurgeon were Baptists. Mr. Spurgeon was a Baptist but Mr. Moody was not, though we have heard that he was immersed, being a member of a Congregationalist church.

Dr. Charles Hillman Brough, formerly professor in Mississippi College, and well known in the State, now at the head of the department of economics in the University of Arkansas, visited friends in Clinton, Jackson and Vicksburg during the holidays.

A young woman who has just read "Ann of Ava," the latest life of Mrs. Ann Hasseltine Judson, writes: "Really it is one of the most intensely interesting books I have read in a long time. I wonder if that is not because it is true. Certainly it is very well written."

Pastor H. J. McCool reports a good Christmas at his house, the church at Carrollton and other friends being Santa Claus; also that at a meeting of the pastors of Yazoo Association recently it was decided to begin the mission campaign the third Sunday in January and continue two weeks.

Brother W. P. Chapman writes that he has been in bed sick for six weeks or more and is very little improved, though able now to sit up a little, and hopes his churches will remember him and his wife in their afflictions. We hope our Father is fitting him for more and larger service.

All the Baptists of North Carolina seem concerned about building a church at Wake Forest, where the college is, and they are helping to put up the house. Like Clinton, they have never had a church house but used the college chapel. Maybe there will be a church house at Clinton some day where it has long been felt to be needed.

The church at New Hebron has built a home for the pastor which is said to be the best residence in town. We wish for them and Pastor Edmonds abundance of the blessings of grace in their work together. The combination with old Hebron church and one other nearby makes an almost ideal pastorate. Owing to the pastor's illness it was the editor's pleasure to supply at New Hebron Sunday.

The report of S. R. Whitten's Sunday School class shows beside progress in knowledge and other good work done in 1913, that they have supported a native foreign missionary at a cost of \$100, have contributed \$18.25 to Home Missions, \$9.15 to State Missions and \$30 to charity. Besides this, the individual members of the class have contributed to the work of the church. How is that for a group of young ladies? Some whole churches would be proud of that record.

Last week we requested any who wished to pay the postage on the copies of The Record sent to our foreign missionaries who went from Mississippi to send to us. The papers are given them without charge. The postage has generally been given by friends of missions. None has been sent in for 1914. If you wish to send it, there are eight of them and the postage is \$1.08 each. This notice will not appear again.

We wish to thank most heartily the pastors and other friends who helped in putting the Record in so many new homes during December. Besides being under obligations to the brother who gave the \$1,000, we appreciate the co-operation of the brotherhood without which the success of the work is impossible. Many have helped generously and they will be rewarded in seeing a larger number built up in the faith and sharing in the Master's work. The thousand new subscribers were reached and there was an overflow which the paper took care of at its own expense, as others had been generous.

The following is taken from the Picayune of January 3: Announcement was made today of a pastors and workers' conference to be held here January 26-30 at the new Main street Baptist church. Among those on the program are: Rev. John H. Eager, of Baltimore, Md.; Rev. J. B. Lawrence, missionary secretary of the Baptist church in Mississippi; Rev. R. A. Venable, D. D., of Meridian, Miss.; Rev. John T. Christian, new pastor of the First Baptist church; J. E. Byrd, Sunday School secretary of the Baptist church in Mississippi; Revs. J. P. Williams, L. G. Gates and T. J. Moore. Rev. Zeno Wall will preside at the meeting at Hattiesburg.

We are in receipt of a copy of resolutions passed by the First church of Columbus, speaking in highest praise of the retiring pastor, Dr. J. B. Lawrence, who becomes secretary of the Convention Board. The rule of our office invariably adhered to prevents of course our publishing the resolutions in full, but we join the committee, Brethren Whitfield, Harrison and Imes, in commending him to the brotherhood of the State in the work to which he has been called. They specially mention his interest in civic matters, pulpit ability, soundness in faith and efforts in the Sunday School, also the assistance of his worthy wife.

Miss Ruby Lowrey, daughter of Dr. W. T. Lowrey, was married January second to Rev. Jno. H. Buchanan, late pastor at Booneville, Miss., but now one of the agents for the Mississippi College endowment fund. Mr. Buchanan is a graduate of Mississippi College. He is the son of Rev. J. E. Buchanan, his mother being a sister to Dr. W. E. Berry, of Blue Mountain College, and Rev. J. S. Berry. The bride is a graduate of Blue Mountain College and has many friends in Clinton, where most of her girlhood days were spent. The Baptist Record desires for these young people the happiness they both deserve, and count them among the best of the best.

CONTRIBUTED ARTICLES

Sermon Section.

THE BAPTIST POSITION.

B. W. P. Williams.

(Concluded from last week.)

(IV.) We understand the church to be a local body of baptized believers covenanted together in the belief of what Christ has taught and to do what he has commanded, that thus having its laws from Christ, is independent of all other religious bodies. Associations and conventions are voluntary bodies for fellowship and co-operation. They dare not make any demand of the church. A Baptist church, which we understand to be a New Testament church, is the most democratic body in the world. It is charged against us that our lack of ecclesiastical organization destroys our efficiency. It is true that there could be no safe base of co-operation without fellowship in Christ. In other words we could not hold together without being Christians. But that they do co-operate successfully is evident from the work that Southern Baptists carry on. They are doing about a million dollar business for Home and Foreign Missions with no security but the voluntary offerings of the Baptist people.

Dr. B. H. Carroll throws out a challenge in the following statement: "That Baptists come nearer to uniformity of faith and discipline and have fewer hurtful schisms than the denominations which seek to secure these results by their iron-general organizations." The fact that we do co-operate settles the claim that we can. Baptists have suffered persecutions for their principles. Henry VIII. banished Baptists from his kingdom. The Elector of Hesse, Germany, said: "There are no rulers in Germany, whether they be Papists or Protestants that do suffer these men. If they come into their hands, all men punish them quickly." Mosheim, page 193; "In almost all countries of Europe an unspeakable number of these unhappy wretches preferred death in its worst form to a retraction of their errors. Neither the view of the flames that were kindled to consume them nor ignominy of the gibbet, nor the terrors of the sword could shake their invincible, but ill-placed constancy, or make them abandon tenets that appeared dearer to them than life and all its enjoyments." Froude tells of fourteen men and women who faced stake and torture but would not forsake their faith. "In England acts of general pardon were published in 1532, '40 and '50. Thieves and vagabonds shared thereby a favor, but Baptists were excepted." In 1526 death by drowning was the common fate of Baptists in Switzerland." Cramp, page 267. In our country the story of Roger Williams is familiar. July 20, 1651, Elders Holmes, Clark and Crandall, Baptist preachers of Newport, R. I., assisting Elder Witter in a meeting near Lynn, Mass., were imprisoned in Boston jail. The fines of Clark and Crandall were paid, but Holmes was publicly and cruelly flogged. I might tell you of persecuting laws in Virginia, New York and Mississippi, our own beloved state, how Richard Curtis had to flee from the country and ride horseback to South Carolina. We have won our freedom in America, yet still Baptists are exiled, imprisoned, whipped, and put to death in Russia for their belief of the doctrines we hold dear. The voluntary principle and freedom from ecclesiastical restrictions leave the Baptist mind in a most favorable attitude to progressive movements, and in great measure explains the fact that Baptists have been leaders in great religious

movements. It has already been shown that history attributes religious and civil freedom to them. In 1774 Rev. Isaac Backus, a Baptist preacher, chairman of a committee, appointed by the Warren Baptist Association of Rhode Island, was the first committee to appear before the Continental Congress at Philadelphia, asking for religious freedom. The Elder Adams sarcastically told Mr. Backus: "You might as well try to change the evolutions of the heavenly bodies as to dissolve the union of church and state." He was mistaken. The establishment was finally put down. The Baptists were the principal promoters of this work, and in truth did more than any other denomination in its accomplishment." Hawkes. Thus we see that separation of church and state, and the establishment of freedom of conscience is a Baptist contribution to the progress of the world. William Carey led to the establishment of the first mission board of modern times and thus set in operation a plan for carrying out the commission. Others have adopted this simple method and much is being accomplished. Here are some other achievements of Baptists: It was Fox who organized the first Sunday School society in all the world. It was Gurney who introduced gratuitous teaching in Sunday Schools. Hughes led the way in Sunday School literature. B. F. Jacobs gave to the world the international uniform lesson system. Miss Juliette Dimock started the cradle roll. Henry J. Howland organized the first primary department in Sunday School work. Marshall A. Judson started the Baraca movement and Miss Mary the Philathea movement. B. H. Dement was the first professor of Sunday School pedagogy, this having been established by the Southern Baptist Theological Seminary. These are some of the great religious movements in which Baptists have done pioneer work. God has used them for great things. Have we done all that our distinctive idea demands of us? We won our contention for freedom of conscience, yet there are those in other lands that must be free. We must wage the battle till all the world acknowledges the right of individual conscience. But our present task is to contend for the undisputed authority of God's word. There is a drift from all authority both human and Divine. It is our duty to urge the demand of God's word as the law of our Lord. The Rev. Hugh Price Hughes, one of the best known English Methodists, said:

"I assert with full sense of responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit society, in full possession of the authority of Rome, and the individual conscience; and when like Oliver Cromwell, I look to see where I shall find Ironsides who will vindicate the rights of human conscience, my eyes fall upon the Baptists. The anvil upon which the Jesuit hammer will break to pieces is the Baptist conscience."

With such a heritage of Baptist achievements, shall we falter, or compromise? Shall we not strive to be better Baptists than ever before? Are we bigoted or narrow-minded in this? Who says so? The very people who enjoy freedom of conscience as a fruit of our service. The very genius of our faith is for every one to enjoy the right to determine what his attitude to God shall be. Is not that liberal enough? If to have conscientious convictions of doctrine and duty, and to live consistent with these convictions, if that is narrow-minded, I trust we may deserve to plead guilty as charged. Brethren, the Lord is looking to us for loyalty. Let us not fail Him who loved us with an everlasting love.

HOW I PREPARE MY SERMONS.

By W. E. Fendley.

The subject that has been assigned to me on this occasion is one of immense importance to the average man of God, for there is nothing that interests him more than to know how he may be able to so present the word that he is to preach that Christian people may be warned and encouraged and sinners converted to the Lord Jesus Christ. The speaker has not yet attained unto perfection along this line, but forgetting the blunders of the past he presses on toward the ideal of the Master manifested in the Sermon on the Mount.

In this sermon Jesus covered the fundamental principles of Christianity under nine heads called "The Beatitudes." In order for us to get to the bone and sinew of our subject we frequently use the nine points and find ourselves just merging from the introduction.

Several things are to be considered in the preparation of a sermon that the speaker has endeavored to note not only in the preparation but in the delivery of sermons as well, and I might rightly mention the first of these as being:

1. An honest endeavor to know what my people need. A young minister once asked an older brother what he must preach about, and the reply was "preach Jesus Christ and Him Crucified." We have no issue to present with this idea further than to say that it may be one thing to preach Jesus as a Savior to one people and the sermon prove disinteresting when to another people it would prove a balm for many an aching heart. We must remember that Jesus was more than a Savior. He was a man, He is God, He is a Deliverer, He is the Finisher as well as the Author of our Faith. Religion is alright, but if there is no practical side to our religion we become as sounding brass or a tinkling cymbal.

My first purpose is to know who I am to preach to, and then what are their needs and their difficulties. There are some subjects that are always in place and do not fail to bear fruit whenever presented in the spirit and power of the Master, some of which may be stated as being the doctrine of Brotherhood, of Righteousness, of Sonship in the Kingdom, of Salvation by Grace and such like themes. I endeavor to avoid the idea of a debate in the pulpit, and express no doubts concerning God's truth, but to present it as the power of God unto Salvation to every one that believeth.

I try to make my preaching take the turn of a positive and affirmative message from my Master who met the needs of his age and all ages with a declaration of the simple and eternal verities of the life of faith and sonship. If we carry the processes of our studies into the pulpit, however interesting they may be, we will fail to reach men. We are not to be Christian essayists, we are to help men and women smitten with very ancient and homely sins, pressed upon by every temptation, and suffering the sorrows that are as old as humanity, yet as fresh as every new wretch that tears human companionship asunder and wrecks hopes dear to men and women. I try not to go before my congregation without some message for those on life's common dusty road, and to say something that will make the man or woman burdened with common toils and sorrows, and worries, and universal griefs, look up and feel that God is over all and that he has spoken to them through his servant.

To do this I find that the following rules are absolutely indispensable.

1. To keep the mind filled with Bible truth. If we live in the atmosphere of the Bible we will become indoctrinated with its beauty and helpfulness and it will prove itself a sword for every battle that we are called upon to fight in this life, and more to let the truth possess the individual as well as the individual to possess the truth.

2. To maintain a spirit of devotion. It was one of the characteristics of the Saviour's life to walk as near to God as possible, and when human sorrows and the world's problems were laid heavily upon him to withdraw himself from all else and go out and commune with the Father who comforted him in His work while here, and the same privilege is ours. We should live in the Spirit as well as in the Book. Truth becomes vivid only under the influence of the Holy Spirit and a devout spirit is the world's greatest known Scripture Commentary, full of insight, imagination, illumination. God hath revealed them to us by His Spirit, for the things of God knoweth no man, but the Spirit of God.

3. I usually keep several texts in mind daily, and on my pastoral visits learning the needs of the people, I endeavor to discern what their needs are and then fit a text to that subject. We should let our minds be permeated with the text we think upon day by day.

4. I endeavor then to select subjects from certain trains of thought. We can easily dip from a stream upon which we are sailing. I can talk most freshly on a theme which at present occupies my interest. My old sermons seem dead because they seem to have floated away from the present current in myself and audience.

5. After the subject is decided upon I try to get as much of the subject into myself as possible. Henry Ward Beecher in delivering an address before a body of ministers on the subject of preaching, stated the whole matter in a few words when he said "Pump yourself full of the subject, knock out the bung and let nature caper." A full soul sets the whole mental and moral machinery in motion. It oils the tongue, sharpens the intellect, and enkindles the passions so that even dull men wax eloquent under the great pressure.

6. Then to put myself in the best working order. I do this by keeping the body as vigorous as possible by diet and outdoor work. We may also keep the mind awake by study. Above all, we should keep the heart warm, the fire should never go out on the altar, but as Sunday approaches the embers should be stirred to a fresh glow. Those who bend the bow of Ulysses must first acquire his strength of arm by contact with a higher source of power.

Time was when my method of sermonizing took the turn of an oration only. I would take up my Bible and turn the leaves in it until I would find a text that had a good ring about it, and take that as a basis of my discourse. Then the sermon would be studied out of my head. I would get off where I could not be heard and practice on it, drawing exclusively on my small store of knowledge and upon my imagination for the rest. Frequently I found myself searching different books to find a few glowing sentences that I might use them as a kind of flavoring, use one or two illustrations, fix in two or three "I think" and close with a verse or two of some poem. This was the gist of my sermonizing with a dependence upon the occasion to furnish inspiration for whatever else I might chance to say.

But there is a destiny that shapes our ends, and that destiny ruined many a pet sermon of mine, for when a man reaches into the power of God's truth and draws out things new and old, there comes into his heart and life a determination to trust in God and wait for the Holy Spirit to lead in the preparation as well as the delivery of a sermon. Time was when people believed that God would give a man a message if he would depend upon Him alone, or as the Hardshell idea goes, a man had only to open his mouth and the Lord would fill it. But the Apostle of the Gentiles insists upon Timothy that he study to show himself approved of God, that he might be a minister that would have no need to be ashamed of his efforts, and the same idea prevails among the leaders in the Master's work even to this day.

If I have a scheme for sermonizing it may be briefly summed up in the following outline:

1. I asked God to direct me to that portion of

His word he would have me present to His people, and in that spirit I select the text that I am to use, and begin to prepare my sermon. With pencil and paper I submit myself to the direction of the Holy Spirit that he may reveal to me just what was meant when the passage was inspired.

2. I ask, who spoke these words? To whom were they addressed? Why were they spoken? What else was said in connection with them? What effect did these words have upon those who heard them? What do they really mean? What did the speaker and the Spirit of God mean to teach? What doctrine do these words contain? How does this doctrine, or these facts touch my heart and life? How can I apply them to the hearts and lives of my congregation?

3. I write out answers in full to all these questions, and to do that it is necessary to read the text two or three times in connection with the paragraph in which the text is found, carefully noting all the circumstances connected with the incident. I then take my Bible and look up all references and finally take my commentary and read all the authors have to say on the subject.

By the time this is done I have a half dozen, or more pages of notes, but along with that, I have a general survey of the subject upon which I am to preach. Next, I begin to think, and as I think upon what I have read the subject grows broader, and deeper, and richer for I have gotten my sermon from the Bible, and not out of my head; and when I have delivered that sermon I feel that I have done identically, the thing that God wanted done.

A man cannot arrange a discourse of any kind that will be a success with more than one idea in view. His motto must be, "This one thing I do." And when he preaches, aim at real game and his preaching is a success. I usually have an object and a subject when I go to preach, and endeavor to reach my object through my subject, but do not hesitate to abandon my subject to reach my object. Neither do I hesitate to repeat as often as it may seem necessary, but if there is no seeming necessity for a repetition I refrain from doing so.

A sermon, after all, is not a product, but a producer's tool. We at once catch an idea then that there is a vast difference between sermonizing and preaching. One respects the theme, the other the audience. One discusses, the other appeals to men's conscience. One is ruled by the methods, analysis, or argument, the other is guided by a desire to move men to resolve and do. He who sermonizes has his library before him, he who preaches has his audience before him. He who sermonizes seeks to embellish his discourses with the graces of rhetoric; one who preaches seeks power from on high. One who sermonizes may receive compliments, but the man who preaches witnesses conversions.

Speeches carefully prepared in the study and carefully delivered from the rostrum pass for fine sermons, but it will often be said of the most effective preacher that he is no sermonizer. Nevertheless, a sermon well arranged, well prepared, strong in thought, polished in diction, fervently delivered, if it be on a great and opportune gospel theme, and aimed prayerfully to move men in obedience to God's word is the grandest and most effective of all preaching. Such union in sermonizing is rare. A good sermonizer may be a poor preacher, and a good preacher a poor sermonizer. The preacher must have a purpose, and that purpose must be to save men from sin and death, he who is most successful in this work is the greatest preacher.

Lastly, is mine to be a sermon or a message? Dr. W. J. Dawson, the great English Evangelist in giving his views of the American pulpit says: "There seems to be too much sermon and not enough message."

This expression comes from a man of great culture, may perchance be of greater significance to our American church life than many of us at first suppose. There may be a great differ-

ence between sermon and message. F. B. Myer once said: "There is all the difference possible between delivering a sermon and uttering a message." The message may be a sermon, but the sermon is not always a message.

The word "sermon" means "I throw," or "I thrust," and is a very significant appellation for some pulpit efforts. The sermon is designed to give religious instruction, which instruction may contain very little of the real living Word, making wise unto salvation.

The word "message" or "I send," as the sending of word or words from one to another expresses the thought here intended to be conveyed exactly. God's ministers are "called, chosen," and then sent forth with the command: "Go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the Kingdom of Heaven is at hand." Here is the message. The word of the pulpit is to be the "thus sayeth the Lord." It is the word, not the sermon that is the power of God unto salvation. The spoken word from a living, chosen messenger, having the seal of God on his own commission, will win for Christ.

NEW YEAR'S MEDITATIONS.

There is no time, no measured cycles, no passing years. 'Tis but eternity casting up its waste, its bubbles, its glamour, its gloss, its glare. 'Twill pass, vanish without a break in the endless flow.

All life essential adheres to its original source. That force from which emanates all accidents, phenomena, excrescences, and will be left intact, pure—free from every form of hindrance, froth, fringe, foibles, foibles, failures, and will be forever.

This life, infinite, possesses quality as well as duration, and projects itself by propagation to the limitations of Divine appointment, and when all shall have been lifted to highest levels beyond which no life can exist, that shall be Heaven.

In this infinity I am, and will ever be, to work, to fill my place. My task is a large one, and once begun, will never end; for to such intent was I created; and I find my greatest pleasure, my endless joy in fulfillment of such designs.

And life thus related is immortal, undying, endless. To have infinite capacity to receive and do is as delightful as to have infinite duration. Eternal life is therefore not only infinite in length, but infinite in height, having power of the upward reach; infinite in depth, having power to go to the very heart of things, even love—God.

Therefore, what boots it—this dream, this phantom, this ghost of a day alarms me not, nor frightens me as shadows fall and night wraps me in, and sleep covers me up; and ever thus, till death shall BREATHE it all away; and light from the eternal hills shall flood this life, and it be lost in God!

W. A. JORDAN.

Starkville, Miss., Jan. 1, 1914.

Here is an extract from the Journal of the American Medical Association. When we read things like this and then read some letters we get from doctors we get confused. This journal is supposed to represent the best that is in medical publications. Doctors will differ. "Some cases of cancer can be cured. The number of such cases can be increased by earlier diagnosis and better surgery." This is the only hope that our present knowledge justifies, but this fact should be known to the public. In the last issue of the Journal of the American Medical Association, Dr. Joseph C. Bloodgood, of Johns Hopkins Hospital, Baltimore, declares that cancer can be cured in nearly one-half of all cases if taken early enough. The American Society for the Control of Cancer, recently organized, says Dr. Bloodgood, hopes to bring before the public and the profession the actual percentage of cures of cancer accomplished in the various clinics in this country."

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When your time is out, if you do not wish paper continued, drop as a card. It is expected that all arrangements will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions of the words, and marriage notices of 25 words, inserted free; all other notices will cost one cent per word, which must accompany the notice.

EDITORIAL

THE KINGDOM OF GOD.

We published last week a short article from Brother T. A. J. Beasley on this subject which seems to call for something further from the editor. It is not the desire of either of us to provoke, still less to prolong a controversy. The editor does not enjoy a controversy, for the tendency is for those who enjoy a "scrap" to become interested in the contestants and allow the truth to be forgotten. There are special reasons for not wishing it on this subject, for it is more an intellectual "shine" than a contribution to morals or benevolent work. Beside there are people who in the discussion of this question would believe nothing at the end of it that they didn't at the beginning of it, much the same as is the case of those who have taken a partisan interest in recent sensational court cases in Mississippi. Both sides will be in statu quo or a little more so at the conclusion.

As with most discussions, it is primarily a matter of definition. If we can start together here, we may be able to travel together all the way. The kingdom of God, or the kingdom of heaven, is the reign of God in Christ. According to the New Testament it began with the ministry of Jesus on earth. When He came, and there was one soul who acknowledged His sovereignty, confessed Him as Lord, trusted Him as Savior and began to follow and obey Him as leader, then and there was the kingdom of God, the mediatorial reign of Jesus Christ.

Now as to whether it is a visible or invisible kingdom. It is either or both according to your point of view. All agree that it manifests itself in visible acts of men, in their conduct, in their worship, their transformed lives, their obedience to His commands, their carrying on His work of redeeming a lost world. In this sense it is visible. But in its inmost nature it is not visible. There are two causes for anything being invisible; one is by reason of distance or removal from our sphere, the other is that by reason of its very nature. For both of these reasons the kingdom of heaven is invisible. Surely if a kingdom is visible, its king must be visible, and yet there is not a man on earth today who ever saw the king of this kingdom. Christ is King; he is our King and yet we have never seen Him. Surely that much of the kingdom is invisible. He is invisible for both the reasons given; His bodily presence is removed from our sphere and though present in Spirit, the very nature of spirit is to be invisible. To ask the question where is the invisible kingdom, show it to me, is to say where is the air? I have never seen it. Or to say, I don't believe in the existence of spirit because I have never seen one. There are some things invisible by their very nature. Christ is said to be the foundation stone of the church and He is invisible.

He is not the only part of the kingdom that

THE BAPTIST RECORD

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is invisible. Those who have been redeemed while on earth and have passed on into the other world are in the kingdom of God. They were in it while they were here, and they did not get out of it when they went into the other world. They have left their bodies behind and being absent from us and being pure spirits are invisible to us.

Now definitely to the Scriptures: Jesus said, "Except a man be born from above he cannot see the kingdom of God." This makes it clear that there are some people at least to whom it is invisible. That is to say it is not to be seen by the natural eyes, it is to the organ of sense invisible. It is to be discerned in an entirely different way. Spiritual things are spiritually discerned. Here is a man one minute who is a sinner, the next minute he is born again, born from above. The natural eye discerns the same object, but one minute he was in the dominion of Satan, the next minute he is in the kingdom of God. He got there by birth, a mysterious, spiritual, invisible experience. It is not a matter of his body, or location or geography. In a moment he was translated from nature to grace and entered the invisible kingdom of God. The eye discerns nothing. The soul experiences it all.

The Jews were obsessed with the idea that the Messiah was to have a visible kingdom. Jesus labored almost in vain to correct it. "Being asked when the kingdom of God should come, He replied, 'The kingdom of heaven cometh not with observation; neither shall ye say lo! here or lo! there! for the kingdom of heaven is within you.' It is impossible to put it in plainer words that the kingdom of God is not a visible kingdom but a purely spiritual reign of Christ in the heart.

Again, Pilate, like all Romans and Jews of that time, could have no conception of a kingdom except a visible one and was puzzled at the attitude and words of Jesus when on trial. In answer to the question of Pilate as to whether He were king, Jesus said, "My kingdom is not of this world, else would my servants fight." It was an entirely different sort of kingdom, having no local capital as Jerusalem or Rome, any more than the invisible ether interferes with or is interfered with by anything material. Pilate simply could not understand Jesus. He was "confused" and it was wholly due to his point of view. He could not conceive of anything but a visible dominion. To him Jesus was an incomprehensible mystery or a crank.

It is said that Pompey had heard much of Jehovah and wanted to see him. He against the protest of the Jews stalked through the temple with his military boots on and came out sniffing that he saw no god, nothing but an empty chamber. Of course he didn't see him. He is the invisible God.

THE KINGDOM AND THE CHURCHES.

The word "church" in the New Testament is used in two senses. Of course they are closely related. It is used to designate the entire company of the saved, those who were the objects of the Savior's redeeming love, and who have become children of God through faith in His name. This is the meaning of the word when we are told that "Christ is also the head of the church, being Himself the Savior of the body," and "Christ also loved the church and gave Himself up for it." Eph. 5:23, 25. There are several other passages of this kind, including the one quoted by Brother Beasley, "I will build my church." Matthew 16:18. There are many passages where it refers to the local congregation. In the first class of passages the church is practically identical with the kingdom of God. But there is a vast difference between the church and the churches. To say that the kingdom of God is co-extensive with the church is one thing; to say that it is made up of the churches is quite a different thing. That is exactly the Roman Catholic view and

not of any evangelical body of Christians, not of Baptists. Romanists believe that to be in the church, meaning their church, of course, is to be in the kingdom of God, and to be out of it is to be out of the kingdom.

Baptists certainly do not hold to any such view. Every saved man is in the kingdom of God, before he gets into any church. The fact that he is a member of a Baptist church or a New Testament church does not mean that he is in the kingdom of God. Some who are in Baptist churches give no evidence of being in the kingdom of God. Maybe confusion on this point is responsible for the false but often repeated charge against Baptists that they do not believe that anybody is a Christian or can be saved who is not a Baptist. A man ought to be in the kingdom of God and ought to have the kingdom of God in him before he ever gets into a Baptist church. He has no business in a Baptist church unless he has first gotten into the kingdom of God. He gets into the kingdom of God by faith in Jesus Christ; he gets into a Baptist church by a vote of the church conditioned on his baptism and evidence of faith and repentance. He gets into the kingdom of God directly through Jesus Christ as the only mediator without necessary dependence on priest or preacher or church. But he gets into a Baptist church, a New Testament church, by the consent of the church and submitting to baptism. They are two entirely different things. To say that the kingdom of God is the sum of all Baptist churches is to include some people who certainly are not in it; and it is to exclude some who give many evidences of being in it. For every man who in his heart accepts Jesus as Lord and trusts Him as Savior is in the kingdom of God, before he joins the church or whether he is ever a member of a New Testament church. A Baptist church is the only one that conforms to the New Testament pattern and teaching but that does not guarantee that every member of a Baptist church is in the kingdom of heaven or ever will be. Baptizing a man may bring him into a Baptist church but it will never bring him into the kingdom of God.

SIN OF EVE REPEATED.

The sin of the first woman was wishing to know some things she had no business to know, and not only wishing but carrying out the wish. This sin seems to have been the germ of all sin, and the temptation which brought it on was comprehensive enough to include in embryo the suggestion of about every sort of temptation that has come to mankind since. And when she saw that "The tree was good for food, and a delight to the eyes and was to be desired to make one wise," she took and ate and gave to her husband and he ate. It is very significant that the tree is called the "tree of knowledge of good and evil."

The point here made is, that this is the very thing that some would-be-wise teachers of other people's children are insisting that young people ought to have done for them. It may not have been sex hygiene that Eve desired to know, not that particular form of good and evil. We hardly think the word had been brought forth, but it was prying into the knowledge of good and evil that brought ruin upon God's fair world.

It is not ignorance that damns, bad as that is, it is knowledge of such things as belong not to us that sends men into the depths of ruin and hell.

It is good to see a protest and revulsion against the cry that children should be taught matters of sex. In the National Congress of Scientists which met last week in Atlanta, Dr. Edmund B. Wilson, of Columbia University, and president of the association, "issued a special note of warning to those who are advocating the wholesale and indiscriminate teaching of sex hygiene to children of all ages in the public

Thursday, January 8, 1914

schools." He believes that this is a matter for parents. To us there is hardly any matter more revolting or fraught with more serious danger than the idea of having this subject made a matter of discussion in the schools or among your people. The possibility of defilement of the race lies right here more than anywhere in the world. Anybody who reads the first chapter of Romans will see to what awful depths it is possible to go by an error in this matter; and this chapter is said to be a correct photograph of the heathen world, ancient and modern; the human race without the gospel of grace. A mistake here will take generations to correct.

The Record of Christian Work states that "In a certain high school, noted for its progressive spirit and enviable scholastic attainment, in one year thirty-eight girls were led astray, and this in the face of all the enlightenment they had received. In a recent issue of a journal of highest medical authority, a physician describes the immoral conditions discovered in a certain elementary school among a group of children whose parents, imbued with the new views of early instruction in sex hygiene, had enlightened (?) them on the subject." There are times when innocence means not to know and not to know is our best protection. If instruction is needed on this subject, it should certainly not be done in public or in such way as to make it the subject of common conversation among children or irresponsible people of any age. May the Lord save the race from eating any more fruit from the tree of knowledge of good and evil.

SOUTHWESTERN BIBLE CONFERENCE.

Provisional Program, Shreveport, La., January 18th to 25th.

Sunday, January 18th, will be in charge of the Home Board evangelists with meetings in six churches simultaneously and afternoon mass meetings. These six meetings will be held during the week also, and an additional address at the evening service in the First church. The Home Board male quartette will sing daily.

Each day at 9 a. m., will be the hour for "ministers only," and addresses will be made by Drs. Crutcher, Porter and Scarborough. At ten every morning we will hold three study classes as follows: Foreign Missions, taught by Dr. R. P. Mahon; personal workers class, Dr. Raleigh Wright; and a teachers' training class in the New Testament, Mr. J. E. Byrd.

At 11 a. m., 4:00, 5:00 and 7:30 p. m., each day, general inspirational meetings with addresses by Drs. Cree, Mahon, Crutcher, Porter, Scarborough, Routh and Cottingham, and others. These meetings will be doctrinal, expository, missionary and practical.

Daily at 3 p. m., Dr. Cree will teach a class on Home Missions; Mr. C. S. Leavell a class in B. Y. P. U. training; and Mr. J. B. Mosely, a class for the study of the teachers' training manual.

The hour from six to seven each day will be given over to good fellowship and a lunch will be served in the basement of the church.

All the railroads have granted reduced rates for the conference period, and every indication points to a larger attendance than ever before. Write me now that you are coming; entertainment free on the Harvard plan. This is the last word. Come.

Yours truly,
M. E. DODD.

On the first of January more subscriptions become due than at any other time of the year. Also we have more obligations to meet at this time than any other. We hope our friends will bear this in mind, and if you are among the number whose subscription expired at that time, it will greatly oblige us if you will send it in. The expense of publishing the paper is much larger than ever before and we are under the necessity of making prompt collections.

THE BAPTIST RECORD

Mississippi Baptist Hospital

We start the New Year with gratitude and hope. Gratitude for the blessings of our Heavenly Father and for the help of our friends and hope of accomplishing more for God and humanity than during the previous year.

The work on the new building is progressing as well as weather conditions will permit. We hope to give our friends a picture of the work done on the new building in the near future.

There were only a few patients with us during the Christmas times, but they are compelling us to get busy now.

Among the patients we have had in 1914 is a girl from the Methodist orphanage and Brother McGee, one of the ministerial students at Clinton.

Notes Due.

On assuming the duties of treasurer, the writer found that many subscriptions due from November first to January first have not been paid. No doubt several reasons could be given for this condition of affairs, but we write now to plead for a prompt payment of what is due. Let pastors and Sunday School superintendents help us all they can in this matter. The individual subscriptions may be small, but since there are so many subscriptions the aggregate amount is large. Some are sending in their contributions daily and we hope others will do likewise and relieve the embarrassment.

Benevolent Fund.

We have been pleased to receive some contributions to the benevolent fund. We do a great deal of charity and part charity work and such contributions help us to help others. We hope a little later to form a benevolent association such as similar institutions have, but until that time help us as you feel prompted.

We shall endeavor to run the hospital just as economically as efficiency will allow. With New Year's greetings to all our friends, and a plea for your prayers and co-operation, I am,
BRYAN SIMMONS,
Superintendent and Treasurer.

The Workers' Conference opened at Newton Monday morning. Dr. J. B. Gambrell, of Dallas, Texas, addressed the gathering at the morning and afternoon session on "The New Testament Church," speaking particularly on "Obedience, the Keyword." Sunday School Secretary J. E. Byrd spoke in the morning on "What Sunday Schools Have Accomplished," and in the afternoon on "Taking Stock." Brother Byrd will teach two classes in the teacher training course and make two addresses each day. Dr. Gambrell will continue to speak throughout the week on "The New Testament Church," and beginning Tuesday Dr. R. A. Venable will give expository lectures.

HAVE YOU EVER KNOWN ANYONE WHO WAS LESS HAPPY, LESS GENEROUS OR LESS FINANCIALLY PROSPEROUS FROM BEING A TITHER?

A "Yes" or "No" answer to the above question and statement that you saw this offer in The Baptist Record will bring you by early mail an 80-page booklet in which are given a large number of new testimonials regarding the results of tithing both upon the lives and characters of individuals and in churches. This offer is open for four weeks from the date of this issue.

Address: Layman, 143 N. Wabash Ave., Chicago, Ill.

Arguments are being heard this week by the supreme court of Tennessee to determine whether the Vanderbilt University shall accept the \$1,000,000 given by Mr. Carnegie with the conditions he imposed. The bishops were against its acceptance and the lower courts' decision was in their favor.

IMPORTANT ANNOUNCEMENT.

All checks and money orders for missions and other objects fostered by the convention should be made payable to J. Benj. Lawrence, corresponding secretary, when sent to the board.

All letters to the board and other matters for the board's consideration should be addressed to J. Benj. Lawrence, corresponding secretary, Jackson, Miss.

At the last meeting of the board the whole system of bookkeeping was changed so as to be adapted to the most modern business methods. This change will make it impossible for us to include money in our reports that we do not actually handle. Such money as is sent direct to the Home or Foreign Boards can only be included in a supplemental report, but cannot go in our regular report. Therefore, we earnestly request that all funds for missions and church building be sent direct to the corresponding secretary. It will be forwarded promptly and if the individual church wishes to get credit for the gift with the Home or Foreign Board the names of the churches with the amounts will be sent to these boards so that proper credit can be given.

These announcements are immensely important to our work. We hope the brotherhood will bear them in mind.

J. BENJ. LAWRENCE,
Corresponding Secretary.

ATTENTION!

Are you a pastor in Mississippi? If you are, you are also a member of the State Convention. Did you attend the State Convention at Columbia? If so, you voted for a committee to be appointed in each association of our State, composed of one layman and minister to work up an interest in the Baptist Men's Convention, which meets in Jackson, February 10-12, 1914. You, by that vote, pledged your support to the Men's Convention.

Now, as a member of this committee, with Mr. T. E. Mortimer, of Belzoni, who is urging the laymen to be present, I want to urge the seven hundred ministers of Mississippi to be present on the 10th of February, in Jackson, and especially do I urge the pastors of Deer Creek Association to be present.

Let us then as minister-men, come together with the planter, lawyer, doctor, merchant-men, and upon the same plane unite in the one aim of exalting the One Man whose name is above every name.

Yours for a great Convention,
MACON C. VICK.

Shaw, Miss.

WHY NOT BE A TRAINED SUNDAY SCHOOL WORKER?

Take the Convention Normal Course.

Book 1. "The Convention Normal Manual" (Spilman, Leavell, Moore), cloth, 50 cents; paper, 35 cents.

Book 2. "The Graded Sunday School" (Beauchamp), 50 cents.

Book 3. "After the Primary, What?" (McKinney), 50 cents; or, "Practical Primary Plans" (Black), \$1.00.

Book 4. "Teaching and Teachers" (Trumbull), \$1.25.

Book 5. "Talks with the Training Class" (Slattery), 50 cents.

Book 6. "The Doctrines of Our Faith" (Dargan), 50 cents.

Book 7. "The Heart of the Old Testament" (Sampey), 50 cents.

Book 8. "New Testament History" (Maclear), 30 cents.

Books sent postpaid on receipt of price. The Baptist Record, Jackson, Miss.

THE FIELD GLASS

TO THE WOMEN OF MISSISSIPPI.

(Concluded from last week.)

4th. Physical examination of all public school children. I wish I had time to tell you how many children have been maimed body and mind, through life because of the ignorance on the part of their parents of some physical defect, which if it had been taken in time might have been cured. How many epidemics of diphtheria and other contagious diseases among the children might have been prevented, if to begin with the school authorities had known that one of the children had the disease. You can see how easily all this can be true. When Dr. Sims, a fine eye specialist took charge of the Blind Institute in Jackson, he found it possible to cure, to restore the sight of a large per cent of those who came when they were still young. Won't you help us with this?

5th. Making women eligible as State and County Superintendents of Education, on the School Boards and on the Boards of Trustees of the Elementary Institutes of the State.

What is more in and of a woman's place than in looking after children in every way? That is what we are made for. I would not have the school board entirely of women any more than I would have it entirely of men. We need both. We need the care of both mothers and fathers to have the best possible homes. And we need intelligent women on our school boards as well as intelligent men.

And in the Eleemosynary Institutions there are women inmates, can men know their needs as well as women would? If he had women on those boards, do you think that when a poor woman loses her mind she would be sent to the insane hospital solely in the care of the sheriff or his deputy, and not have some woman along to care for her as she should be cared for? Men don't think of those things, they can't, they are absorbed in the big things.

Who can make \$1.00 go as far as \$2.00 best, a man or woman? Who has been trained in economizing in little things in order to do this, men or women? It would save the state many a dollar if there were a few women on the board of trustees. Won't you help us with this?

6th. Compulsory Education. To my mind this is one of the most important objects, for several reasons: First, no man or woman who hasn't a common school education, that is, who has not been through a high school course, has a fair chance in life. After that if they are capable of using more, or the higher education, they will eat it for themselves. The average age of a graduate in our high school is, I should think about 18 or 19. What child under that age is wise enough to decide for himself or herself the most important thing in life? And how can parents who are in many instances too ignorant to know what a handicap ignorance is, be entrusted with the duty of being the sole judges of whether their children shall grow up in the same ignorance, or shall take advantage of the education the state offers them? Is it not the duty of the state to step in and say, "My destiny lies in the hands of these, my future citizens, and they shall not grow up in ignorance, for ignorance CANNOT do the best for any country?"

We are feeling safe under our present constitution, but I heard the other day that that constitution says that years would go away with the protection from ignorance given us by the "understanding clause," for the negro would learn to read it. And the danger was that feeling safe under it, the white man might overlook the fact that it is necessary for his children to advance in knowledge of everything it takes for the safety of a state, in order that they might evolve other methods as they are needed.

Can ignorance evolve any good thing? I know it is so in some counties, and I dare to say to each of you ask the Superintendent of Education in your county which race has the largest per cent of its children failing to take advantage of the schools furnished by the state, the white or the black? and the answer would be the white! Nearly every negro child goes to school nearest him all the time it is open. And all of us know of numbers of white children who go to school or not, just as it suits them or the selfish convenience of their families. The whole world is taking ignorance by the throat and throttling the life out of it, are we going to be willing to have our children more ignorant than the children of the rest of the world?

Some comparative statistics on the percentage of ignorance in the states of this union places Mississippi about 42 in the line. Are we proud of that showing? Won't you help us have the state to see to it that every child within her borders takes an education? The men will do these things for our children if WE but awaken to our duty and point it out to them.

The Central Committee believing in an all-wise, all powerful, all-loving and merciful God, who WILL do all that He has promised to do, help HIS children in their efforts for the furtherance of His Kingdom, are asking the women all over the state to meet in one place in each town or neighborhood at 4 o'clock on the afternoon of Sunday, the eleventh of January, 1914, and pray for the success of these objects. Will you do this? And let us remember that God does not promise us any but the land upon which the sole of our feet presses. We are to do ALL we can and THEN He'll help us to accomplish.

MRS. T. R. HENDERSON.

(LIZZIE GEORGE HENDERSON,
Chairman Central Committee Woman's
Organizations.)

AS NOW PLAYED, IS FOOTBALL A SPORT?

By Wallace N. Stearns.

The close of another season and the clearing up of debris reopens the old question as to whether after all this time-honored game has not been developed from a sport into a gladiatorial combat. As one whose college team has not been scored against the next season, the writer may be held to speak without any feeling of soreness in the matter. There can be but one legitimate object in college athletics and that the training of students into a sound physique, the only sure basis of a rounded, successful life. Vigorous mentality and even spiritual wholesomeness owe no little debt to a healthy body. Good digestion, refreshing sleep and rich red blood are handmaids of intellect and essential to the largest success. Is this what our schools are developing with their expensive equipment and frenzied enthusiasm? Criticism may be offered.

We do not reach those who are most in need. A score of warriors battle on the gridiron, and the rest of the crowd develop into power only. The ground, the coach, the equipment, the financial resources of the institution are monopolized—and the concession is cheerfully made by all—by a chance score of men. To the rest all save the bleachers is anathema, taboo. Nor is this entirely the fault of the students. A tradition has been allowed to grow up until it has dominated an entire situation.

It has long been recognized, and openly acknowledged, that college athletics constitute a fine advertising medium. Led on by the large universities the college one and all enter the lists possessed of the idea that destiny demands on the season's score. It is true that the effect is marked on the high school senior casting about

for a college; but if the discretion of years and parental authority prevail, high standards of instruction, adequate equipment, and high moral excellence will stand as the criterion of a college's excellence rather than athletic prowess. Invaluable as the latter is, it is not the goal of a college but rather a means to an end.

The game as now played transforms a man into a machine. The day of the game may bring rain, hail, snow or tornado. That game must be played. A streak of yellow is most to be dreaded, and more than one lad has gone to his death rather than incur the suspicion of being yellow. It is worthy of being learned that we should "hit the line hard," but to prepare a head-on collision of two savage grinders is no better and far less refined than the mediaeval tournament or even the German student duel. The latter mays and disfigure; it does not cripple or die a premature grave. The number of victims of American football already mounts up into the hundreds, enough in fact to provide casualties for a South American revolution. This is not emotion or a spasmodic reform, but a statement of figures. The writer played football years ago three seasons and never suffered further than sore shins and lame muscles. Why the devotion of recent years?

College football has ceased to be a sport and has become a betting occasion. On a recent occasion a heavy ground rendered a game a mere wallow in the mud. The fans howled for another game, were loud in their denunciations, called loudly against the yellow streak—because college faculties thought that time had come to study, and that study is the chief end of a college. Who were the fans? Men with bets on the game, who were anxious to win. Their interest in the game was an interest in the securities they hoped to win. The barbershop, the lobby, the street corner, and wherever men and boys were wont to gather were de facto meeting places for putting up and arranging chances. Racing books and pools are forbidden; why should boys and young men and even girls banter and bet, and publicly, though it be even in entire good humor?

Every leading game brings on a period of unrest. The teacher feels interest in study slackening, there is a growing quiver of excitement, to be followed after the game by a more or less complete relaxation or a bedlam of triumph. Two or three days prior to the game and as many days after are practically useless, because attention is essential to study and classroom work. The heart is with the treasure, the thought follows the interest, and attention is dead.

There is just so much vitality in a man's body. Strenuous practice and gruelling play must be followed by listless recitations, drowsy evenings, and sleepy nights. Every teacher has the annual problem of the football player—extra hours, low marks, and of students half tugged, half carried through the fall examinations. The boy's will is good; he is not depraved. But his vigor has been burned up in the game.

We Americans are "sports," not sportsmen. The prize is the thing. Rattle the other man so as to induce a false play, a poor toss, to induce less than the man can do. The game is made that much easier, the prize that much more surely ours. Sir Thomas Lipton, it is reported, was told that technically the race was his. But no; he was not after a walk-away, he was after a race. He lost, and went home to plan again. He failed of the cup, but he played the man. Sir Thomas Lipton is a true sportsman. That is the spirit that has carried England around the world and planted her flag in every sea. American sport is a form of Americanitis, a disease incident upon our national childhood.

The reform must begin at the top. The little college at the bottom, between university and high school, is caught in the jaws of fate. The universities owe it to the country to take a stand, to set things in their due proportions, to inculcate a right point of view, and to create a desire not for sport but for sportsmanship.—The Standard.

THE IDEAL FOR THE PREACHER.

By H. W. Provence, Th. D.

Every man who achieves success must have a worthy ideal. The difference in men is very largely a difference in ideals. This is just as true in the ministry as in any other department of activity. The preacher who has a definite end in view, a clear conception of the meaning and purpose of his ministry, is the one who usually accomplishes something worth while.

Dr. McGlothlin has therefore rendered a signal service in his latest book, "A Vital Ministry," for he has set forth with great clearness and force the true ideal for the minister of Jesus Christ. The keynote of his book is found in the words of our Lord, "I came that they may have life and may have it abundantly." Jesus put the emphasis of His life and teaching on service to men. In His thought institutions were always of secondary importance. Too often in the history of His people the institution has loomed so large that the interests of men and women have been overshadowed. With great earnestness Dr. McGlothlin seeks to impress upon his fellow ministers "the proper ideal of the ministry, the one great aim which should subordinate all else to itself and direct all the ministers' energies. In a word it is the nurture and growth of life—the soundest, fullest, completest life that is possible for each individual." This thought is elaborated in his opening chapter on "The Vital Ideal in the Ministry." Following this he gives a suggestive outline of the characteristic features of the present age and their bearing upon the preacher's work, concluding with these noble words: "Free from the fear of the world's lure, without contempt for its sin and folly, filled with compassion for its ignorance and suffering, with profound sympathy for all its noble strivings, he should walk in its midst not as a man apart, but with the life of God in himself and the life-giving truth of God on his lips."

Other chapters deal with "The Minister and Truth," "The Minister and Theology," "The Minister and the Sermon," "The Minister and Worship," "The Minister and Christian Architecture and Art," "The Minister and the Bible," and "The Minister and Social Questions." To all these relations the vital principle is applied, and the result is a most invigorating and suggestive discussion. This is a book that every preacher ought to read. Many a young preacher will be grateful to the author through all his life for the inspiration this book has given him.

IMPORTANT B. Y. P. U. ANNOUNCEMENT.

By Thos. J. Watts, Corresponding Secretary
Southern B. Y. P. U.

The following preamble and resolution sent to the members of the board of managers of the Baptist Young People's Union of America by its executive committee was adopted by a unanimous vote, and afterwards forwarded to the officers, executive committee and others of the Southern B. Y. P. U., viz:

"Preamble: Inasmuch as the Baptist Young People's Convention goes to a Southern border city in 1914, and it would be fitting on the part of the B. Y. P. U. of America to officially recognize a practically co-ordinate young people's organization in the South, as it would be gracious on the part of the B. Y. P. U. South to act as host of the occasion.

"Be it resolved, That the executive committee recommends that the board of managers of the B. Y. P. U. of America officially invite the B. Y. P. U. South through its officers and field secretaries to join with us in the Kansas City Convention, July 2-5, 1914, styling the convention, 'The Twenty-first Convention of B. Y. P. U. A. held jointly with the B. Y. P. U. South.'"

"And, That the program committee and advertising committee and general committee of arrangements be equally divided between rep-

representatives of B. Y. P. U. A. and B. Y. P. U. South."

The above communication was accompanied by a letter from the officers of the B. Y. P. U. A., the text of which is in part as follows:

"The executive officers of the B. Y. P. U. of America earnestly hope that the officers of the B. Y. P. U. South may feel that they can accept this invitation in the cordial spirit in which it is tendered. We desire by this action to recognize that responsibility for work among Southern Baptist young people rests primarily upon Southern Baptists. We desire to meet on a fraternal basis and, to give all our young people the opportunity of sharing the inspiration and methods of your splendid work and of sharing with you whatever in our work you may find helpful. We desire to emphasize our common Baptist name and cause and encourage a fellowship it may please the Lord to use in furthering His kingdom.

The fund which has been designated for the expenses of the convention program we would like to put under the direction of a joint program committee. We would like to divide the time of the program in the same spirit, using speakers from the South, North and Canada. B. Y. P. U. South would have opportunity to present its reports, announce its plans and politics, push its courses and literature and in any other way strengthen its work.

Inasmuch as all preparations for the big gathering must wait on your action, we hope you can move expeditiously, for the time is short. Kindly reply to the general secretary at 107 South Wabash avenue, Chicago. Copies of this communication are going to the officers of the Baptist Young People's Union of the South, as given in the Southern Baptist Annual, 1913, and to Secretaries Leavell, Flake and Lee.

Southern B. Y. P. U. Response.

Pursuant of the call of the chairman, the executive committee of the B. Y. P. U. South met in Louisville, Ky., Monday, December 15. The committee sought and secured the attendance and counsel of the corresponding secretary of the Sunday School Board, Dr. J. M. Frost. After a full and frank discussion of the invitation of the B. Y. P. U. of America it was unanimously voted to send Chairman B. A. Dawes and Corresponding Secretary Thos. J. Watts to Cincinnati on December 17 to sit with General Secretary W. E. Chalmers and E. T. Clissold of the B. Y. P. U. of America in the capacity of a joint program committee. To Chairman Dawes and Secretary Watts was given power to act with reference to the whole matter as they, after a full conference with the representatives of the B. Y. P. U., should deem wisest and best. This conference resulted in the acceptance of the invitation of the B. Y. P. U. of America in behalf of the B. Y. P. U. of the South, the selection of a general committee of arrangements and the blocking out in a tentative way of the program of the convention which is to be styled, "The Twenty-first Convention of the B. Y. P. U. held jointly with the B. Y. P. U. South."

President W. W. Hamilton, of the Southern B. Y. P. U., and Dr. J. M. Frost, of the Sunday School Board, have each signified their hearty concurrence in the above mentioned action at Cincinnati. Transportation leaders will be appointed in all Southern States by the corresponding secretary of the B. Y. P. U. South and through vigorous advertising it is hoped that much interest will be awakened in the proposed convention among our Southern workers.

AN OPEN LETTER TO THE BROTHERHOOD.

Dear Brethren:

In assuming the duties of corresponding secretary, a position thrust upon me by your Convention Board, I am conscious not only of the trust conferred, but also of the obligation imposed. Mississippi Baptists are a great people. Mississippi pastors are a loyal and devoted bro-

therhood. He who serves such a host in the direction of kingdom affairs should rejoice in the opportunity which is his for large things in the Master's name. This I assure you I do.

I am also conscious of the splendid work that your former secretary has done. It shall be my happy privilege to build upon the broad foundation which he has laid. He has been loyal, devoted, wise and consecrated. I only hope that I may prove myself to be the master builder in my day of service that he has proven himself to be in his.

To every interest fostered by our State Convention I shall unreservedly devote myself. While I am corresponding secretary of the Convention Board, which is generally known as the mission agent for the Convention, yet in reality, for the constitution of the board states as much, I am the representative of every denominational work. It shall, therefore, be my purpose to stand for, advocate, foster, push and work for our colleges, our hospitals, our paper, our orphanage, our theological seminaries, as well as for State, Home and Foreign Missions.

The board at its annual meeting in December made a radical departure in its work. A great program was plotted. The purpose in it all was to make Mississippi a great Baptist empire. We hope to be able in a short time to make some interesting announcements relative to the development of that programme. We are entering a new era in all things. The Master's kingdom must keep pace with the onward march of events.

I crave two things—it is your hearty co-operation and your prayers. We have a great task before us, but we are a great people. Let us take this State for Christ and His kingdom.

Assuring you that every power I have shall be used in doing the things you have commissioned me to do, I am,

Yours in Christ,
J. BENJ. LAWRENCE,
Corresponding Secretary.

BOOK REVIEWS.

The Quest of the Best, by William De Witt Hyde, published by Thos. Y. Crowell Co., New York, \$1.00 net.

The most important problem for teachers and parents to solve is that of equipping children for life by proper training whether this training is given in the school or home. In this volume by the president of Bowdoin College a most interesting discussion of this subject is given. The narratives contained are taken from the actual experience of the writer which makes them of more vital interest and illustrate the many difficult situations that not only confront the child but in which the parent or teacher often is found. The truths contained in this book and the great assistance it will give to those in whose care the youth of the country are given, makes it a most valuable aid in shaping the lives of the future citizens of the country.

The Friendship of Nations, by Lucile Gulliver, A. M., with a foreword by David Starr Jordan, LL. D. Ginn and Co., Boston; 60 cents net.

This interesting book is a story of the peace movement for boys and girls. Its two-fold purpose, that as a reader in schools and as an outline for the observance of Peace Day. To these may be added its value as an addition to the peace literature of the day and its influence on the minds of the young in causing their desire for peace because of their acquaintance with the good people of the whole world. The history of war and the history of the peace movement that it contains very clearly impress the reader with the justice of the claim for universal peace. This book is illustrated and is full of interest for readers of all ages.

Reviewed by National Publication Review Bureau, Jackson, Miss.

TIDINGS OF THE KINGDOM

Webb Brame, Th. B. becomes pastor at Vicksburg May first, when he completes his course at the seminary.

J. E. Wills: The students' Volunteer Convention here has really been a great convention—great in numbers and power and surely far-reaching in influence. It closes tomorrow night. I go Monday to Tucumcari, New Mexico, where I shall supply for the church for a few months.

The college community at Clinton was greatly shocked by the sudden death of Miles Dampier on last Friday. He was one of the most popular students in the college and had every prospect before him for a successful and useful life. He is the son of Dr. and Mrs. J. M. Dampier, of Crystal Springs, where the body was carried for interment, accompanied by a deputation from the student and faculty. The faculties and students of the two colleges went in procession to the depot forming a line two or three blocks in length and stood with bared heads while the train moved out with its burden of sorrow. This is the first death that has occurred among the students at Clinton in many years.

A little girl about seven years old recently walking along the street, met two policemen and began crying. One of them stooped over and asked what was the matter. She sobbed, "You are going to take me up." He assured her that he was there to protect her from harm, and help her on her way home. Many children have this strange fear of a policeman or sheriff. In the same way some immature Christians have a fear of death and are ill at ease when it comes about them. But Paul classes it as one of the Christian's possessions. "All things are yours, Paul, Apollos, the world, life and death." (1 Cor. 3:22). It is just as truly the servant and protector and guide as the policeman is to the child.

This has been a great week for prohibition in Jackson. Dr. Elickberger was re-elected State superintendent of the Anti-Saloon League. Dr. Baker, the National superintendent, made a great address, and on Monday night ex-Governor Patterson, of Tennessee, made one of the finest prohibition addresses we have ever heard. He speaks out of his heart and nobody who hears him can doubt his sincerity. He found deliverance by the grace of God through the Lord Jesus Christ and doesn't hesitate to tell it to His glory. Being asked the question what he would do if he should ever get drunk, he said it was hardly a possible supposition, but being pressed for a reply, he said that he would turn to the cross of the Lord Jesus Christ and ask God to make him a better prohibitionist than ever.

Sixty-five students from the University of Chicago will attend the sessions of the Student Volunteer Convention to be held in Kansas City from December 31 to January 4. They will go by special train from Chicago on December 30. Four thousand, five hundred students from institutions of higher learning in the United States will be present at the convention, which will be the largest gathering of missionary students ever held. The purpose of the convention is to consider the attitude of Christian workers toward non-Christian countries. Professor Charles Richmond Henderson, head of the department of practical sociology in the University of Chicago, will address the convention on the subject of "The Social Task of the Missionary," and Dean Stetler Matthews, of the Divinity School, will also be a speaker.

STARTED OFF RIGHT.

Sunday was a great day with the Columbia Baptist church, the house was filled with folks, and we had nine additions, seven by letter and two by faith.

We are praying that this year will be the greatest in all our history.

Yours in the coming Lord,

W. E. FARR.

Columbia, Miss.

REMEMBER.

Remember the date—April 7-8.

Remember the place—Newton, Miss.

Remember the occasion—State Baptist Sunday School and B. Y. P. U. Convention.

Remember the purpose—To enlist our Sunday School and B. Y. P. U. workers and train them for more efficient service, and through them reach and train all our people in our distinctive church work.

Remember—We are counting on pastors, superintendents and B. Y. P. U. presidents and workers from every church in Mississippi.

Remember—The program is filled with the best men and most practical that can be had. L. P. Leavell, Arthur Flake, and many others are a guarantee of the profitable meeting and the good time we are to have.

Remember—To note this convention now and make your plans to be there.

J. E. BYRD.

A GOOD COUNTRY PASTORATE.

I believe I have as good people to work with as any pastor in Mississippi. They are zealous to the cause, true to their church and very kind to their pastor.

The last service we had at Arlington all seemed to be happy and when I was ready to leave they filled my buggy with good things for Christmas to the amount of four big boxes. Arlington is a church 40 or 50 strong and has one-eighth time service.

Last third Saturday, after preaching at Mars Hill, they beat me home (only 100 yards from the church) and just piled up the Christmas gifts on the parsonage table. What a happy Christmas I've had and how grateful I feel; and how I do begin my fifth year with Mars Hill church with renewed energy and great inspiration and high aspiration. I serve Mars Hill first and third Sundays, and Mount Olive, fourth Sunday, and New Zion the second Sunday, and Arlington, first Saturdays, fifth Sundays and Saturdays before.

I averaged 13 sermons per month for 1913, but I don't think I can take on that much work for 1914.

I have many laurels to put on the brow of The Record as I consider it the best we have had. A happy New Year for both editor and Record.

Yours in the great work,

JAS. A. CHAPMAN.

FROM STARKVILLE.

This month will just round out my fourth year as pastor of this splendid church. It has been one of the most pleasant pastorates in my ministerial career. The relationship to the church has been ideal. There has not been a jar or discordant note. The church has been kind and good to me and my family. Their Christmas remembrances were more liberal this year than ever before. My wife is rejoicing over a beautiful China cabinet, a gift from the

church, and other things too numerous to mention. My salary has been raised since coming on this field. My expenses to the State Convention, and Southern Baptist Convention have been paid and a trip was given me to the Broughton Conference, Atlanta, Ga. Besides, they allow me to hold meetings during the summer months.

We have here one of the most important fields in the State. What preacher has the opportunity of preaching at least once a month and often twice a month to 1,200 boys from all parts of the country? Besides, many of these boys attend Sunday School and church in town. We feel keenly our responsibility. We have now approximately 400 members and yet we have not had a stated revival in two years. However, we expect to have one this year. Our work for benevolence and missions has steadily increased every year. This year we are to improve our building to the extent of \$6,000 in Sunday School equipment. The money is mostly in hand to do this, and we are waiting on the weather.

We are happy in this pastorate and are fixed for another year. We are perfectly content. For this I am so thankful. In it all I feel so unworthy. I crave an interest in the prayers of the brotherhood. I want to do my best this year. Pardon so much that's personal. I am only speaking my heart and feel it is permissible, if not profitable. I love Mississippi and want to spend the rest of my career within her borders. God bless the brotherhood and The Record.

Most fraternally,

W. A. JORDAN.

TO THE BAPTIST SUNDAY SCHOOL WORKERS OF MISSISSIPPI.

May I say through your paper a few words to the Baptist Sunday School workers of Mississippi?

The Sunday School lesson for January 18th will be "The Story of the Good Samaritan." Through our great hospital in Memphis, the Baptist people in three states are trying to be the Good Samaritan to hundreds of poor and needy men, women and children, who come to us for care and treatment. The hospital is doing a big work in that way, and would it not be a good time to impress upon the schools and the classes the fact that we have such an institution doing such a work? Also what a good time it is for the schools to join the Good Samaritan League by giving \$100, \$50, \$25, \$10, \$5 a year for five years, and thus become members of that league which is standing for Good Samaritan work through this institution.

During our fiscal year we treated 442 people free, the value of which, at regular hospital rates, was \$12,478. That amount of money would not begin to cover the cost of that treatment to the hospital, but then a great deal of our pay work is done at less than cost. I have faith to believe that if our people can know the work that is being done here, they will not allow it to suffer for lack of means.

What school, class or individual will be a Good Samaritan? I shall be glad to send subscription cards to any who will signify a willingness to become a member of our great league.

We desire to secure at least 25 subscribers of \$200 a year for five years; 50 subscribers of \$100 a year for five years; 100 of \$50; 200 of \$25; 1,000 of \$10; and 2,000 of \$5 a year for five years. If we can get this or the equivalent of it, we shall be able to show the Baptists of Tennessee, Arkansas and Mississippi an institution and a work which will fill their hearts with gratitude and rejoicing.

With good wishes to all schools and all the workers for the present year, and requesting a place in their prayers for our work, I am,

Fraternally,

THOMAS S. POTTS, Gen. Supt.

Memphis, Tenn.

A SAD PARTING.

On the first Sunday in December we bade goodbye to the dear saints at old Mt. Pleasant church in Holmes county, after five years service as pastor. It was indeed a sad day to us for there are there some of the choicest spirits on earth. The fellowship has always been so sweet, and a proposition was never made looking to the advancement of our Master's kingdom but what they were ready to take hold and do their very best. The membership increased about 40 per cent and also their mission offerings. They have the best set of deacons to be found anywhere, and one of the best Sunday School teachers in the State and how could any man but feel sad to part with such people and there were but few dry eyes in all that congregation that day, but we feel God was directing, but we left them with a "God bless you" and we know that soon we will meet them in the great congregation above; and our dear Brother J. T. Ellis who succeeded me there, has never served a nobler or more self-sacrificing people in all his ministry. God bless pastor and people and may their relation be like unto ours.

F. R. LUKNEY.

PIANO MONEY SAVED.

When the Advertising Manager of the Baptist Record decided to organize a Club of one hundred members, each of whom would take one piano or player-piano at a specially low factory price, the question at once arose as to what make of instrument would be most acceptable to the largest number of members. As there are over five hundred different makes of pianos now on the market, you will readily see that it was necessary to give long and careful study to this question. We found that piano manufacturers were glad to enter the agreement; but we knew that there were more bad instruments than good. We couldn't afford to offer any but the best.

We therefore made an investigation, and here is what we found:

1. That you cannot judge of the quality of an instrument by its appearance nor even by its tone, for many pianos of sweetest tone when new lose that sweetness after a few years and become mere rattletaps. It was therefore necessary for us to find an instrument of lasting quality.

2. We found that even among the finest makes in the world there occasionally occurs a defective instrument. We therefore had to find a House that would not only promise to make any defect good; but that would actually, promptly and gladly to do so when called upon by any of our members.

3. We knew that many of our Club members would wish a safe, easy and convenient plan of payment, so it was necessary for us to find a House of ample capital to finance the Club.

We therefore selected the oldest and best known Piano House in the South to conduct the Club. We selected an instrument which, for near-

ly half a century, has been the favorite of Southern people, one that has proven its superiority and lasting quality in almost every community in the South, in fact, one whose very construction is especially designed and suited for Southern climatic conditions.

The wisdom of our selection has been verified and approved by every member who has thus far secured his instrument through the Club, so we feel no hesitancy in inviting you to join us and take advantage of the big saving in price, the guarantees of quality and satisfaction and the convenient terms which the Club offers. For descriptive catalogue and full particulars address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

State secretary of missions in Kentucky, Dr. W. D. Powell, has sufficiently recovered from a recent attack of fever to go to Bayou LaBarte, Ala., for rest and recuperation. We trust he will soon entirely recover.

Dr. Geo. W. Truett, of Dallas, will conduct the annual revival meeting in Baylor University beginning January 12. He is a universal favorite.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either cured or benefited nearly everyone who has accepted my offer. Match your faith against my pocketbook and if this Spring does not relieve your case I will make no charge for the water. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 18A, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly)
Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

WHO'S WHO?

Southwestern Bible Conference, at Shreveport, La., Jan. 18-25, 1914.

The speakers for our Bible Conference to be held in Shreveport, La., January 18-25, are the following:

J. W. Porter, B. L., D. D., pastor of the First Baptist church of Lexington, Ky., and editor of the Western Recorder.

Lee R. Scarborough, D. D., vice-president of the Southwestern Baptist Seminary, Fort Worth, Texas, and professor of evangelism.

Arch C. Cree, D. D., enlistment secretary of the Home Mission Board, Atlanta, Ga.

R. P. Mahon, D. D., pastor of the First Baptist church of Lake Charles, La., and for 14 years missionary to Mexico.

L. P. Leavell, Sunday School expert.

J. E. Byrd, Baptist Young People's Union expert.

Weston Bruner, D. D., superintendent of the Home Board of evangelism.

G. H. Crutcher, D. D., secretary of missions, Louisiana Baptist Convention.

Rev. E. C. Routh, associate editor of the Baptist Standard, Dallas, Texas.

With this splendid array of talent to speak on all phases of doctrine and practice, our program bids fair to be most inviting, interesting, illuminating and inspiring. "Come thou with us and we will do thee good."

Sincerely and fraternally,
M. E. DODD.

JAMAICAN CONVERTS IN CUBA.

The following dated at Guantanamo, Cuba, and received by one of the mission boards recently, is of interest:

"I have one service per week for the Jamaicans. Among our membership of 97 here in Guantanamo, 37 are Jamaicans. They attend very regularly, and the congregation averages about 50. Their contributions are larger by far than those from the natives. This year I have received by certificate and order of church conference 12 Jamaicans.

"With the \$265 that was given me for repairs on the church and parsonage I have put the whole property in excellent condition, and it is every bit of \$500 better off. I was able to save quite a good deal by overseeing the work myself, and also being one of the laborers."—W. M. Mullen.

Instant relief from all pains—Dixie-Pain and Fever Powder, safe and sure. Druggists.

Tired Blood

That which is lacking in vitality, debilitated, weak and thin, cannot possibly give proper nourishment and strength—it must be purified, built up and vitalized by HOOD'S SARSAPARILLA.

Popular Song Books

New Evangel	World Evangel
Published in 1911	Published in 1913
\$65,000 to Date	215,000 Already
This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this Book and you will get a good testimonial.	The very best new songs as well as the old favorites. Pronounced by experienced Song Leaders, Pastors and Evangelists to be the best ever published. Try it and see.
Prices—Full Cloth, 75c each postpaid; \$3.50 per doz.; postage 65c; \$25 per 100; carriage extra.	Prices—Limp Cloth, \$15 per 100, cash with order, carriage extra; 60c, single copy 2c postpaid. Cloth, 75c; \$3.50 per 100 cash with order, carriage extra. \$2.50 per doz., postage 65c; \$15 per 100, carriage extra.

Don't let this excellent Bound or Shaped Notes.

THE BAPTIST RECORD
Jackson, Miss.

The New Teacher-Training Book

"Teacher-Training Essentials," by H. E. TRALLE, M. A., Ph. D., author of "Sunday-School Experiences."

A First Standard Teacher-Training course in the Keystone Manuals.

This new course (a) makes the study of the growing life of the pupil fundamental; (b) is wholly modern in its psychology and pedagogy; (c) yet is presented in simple terms and brief lessons; (d) builds on the common experience and observation of the teacher; (e) because it is so readily understood will displace the old-style memoriter manual, and because so thoroughly scientific will afford an easy introduction to advanced educational psychology.

Part I, containing sections on The Pupil, The Teacher, and The School, will be published January 15, 1914, in paper at 25 cents.

AMERICAN BAPTIST PUBLICATION SOCIETY
514 N. Grand Ave.
St. Louis, Mo.

MISSISSIPPI WOMAN'S COLLEGE

Owned and Operated by the Mississippi Baptist Convention

Our enrollment has reached 190. There will probably be room after Christmas for six to eight girls. The expenses in the boarding department from January first to the end of the session will be \$140.75. In the Industrial Home, \$92.50. Put your daughter among our splendid girls.

J. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor. Jackson
Direct all communications for this department to Mrs. T. J. Bailey.

MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader. Corinth
MISS MARIAN BANKSTON, Y. W. A. Leader. Winona
MISS MARIAH JOHNSON, College Correspondent. Hattiesburg

CENTRAL COMMITTEE

MRS. W. A. McCOMB, President. Clinton
MRS. W. A. BORUM, Vice-President. Jackson
MRS. A. J. AVEN, Recording Secretary. Clinton
MRS. RHODA ENOCHS, Corresponding Secretary. Jackson
MRS. A. H. LONGINO, Treasurer. Jackson
MRS. J. P. BRIDGES, Secretary. Jackson
MRS. BESSIE E. KENT, Treasurer. Forest

OFFICERS OF ANNUAL MEETING

MRS. W. A. McCOMB, President. Clinton
MRS. A. J. AVEN, Vice-President. Clinton
MRS. GEO. W. RILEY, Recording Secretary. Houston
MISS MARGARET LACKEY, Corresponding Secretary. Jackson
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide."—John 15:16.

At a meeting of the Central Committee this week the following officers were elected:

Second vice-president (personal service leader) Mrs. Martin Ball, Clarksdale.

Third vice-president (mission study), Mrs. Christopher Longest, Oxford.

Fourth vice-president (entertainment) Mrs. J. B. Jarvis, Laurel.

Treasurer, Mrs. Mollie M. Felgham, Jackson.

Corresponding secretary, Miss M. M. Lackey.

Y. W. A. leader, Miss Marlon Bankston, Winona.

Sunbeam and Royal Ambassador, Mrs. J. P. Harrington.

College correspondent, Miss Mary Ratliff, Raymond.

The other officers were elected at the State Convention.

Don't done with calomel. Swamp Chill and Fever Cure is better. At your druggist.

PRAY FOR US.

The ladies of this community of both denominations have organized a ladies' prayer meeting, which meets every Wednesday evening for worship. We have been running since August. Quite a number meet with us. We need the prayers of all Christian readers.

Yours in prayer,
MRS. J. M. McLEOD,
Harrisville, Miss.

A WORD OF APPRECIATION.

May I not speak a word of appreciation of a visit of our very capable secretary? She came from the convention at Columbia and put in about 10 very helpful days' work. Our association is very well organized but it was an inspiration to each society to have Miss Lackey meet with them. Her information, words of encouragement and appeal for greater consecration touched all our hearts and I feel sure that we will be better workers and more consecrated workers by her having been with us. If there are any to doubt what I have said invite her to visit your societies and see for yourself. We are proud of and appreciate our W. M. U. officers, as well as the editor of our Record page. May God bless them each and every one.

last year will await with eager pleasure the coming of others like them, and Jackson will give them cordial welcome.—Jackson News.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

The Central Committee met December 30 in the mission rooms of the First church, Jackson. Quite a number of ladies were present. The president gave a very interesting outline of the work of the W. M. U. from 1883 to 1913. Explaining the motive of the jubilate meeting also offered a very fervent prayer for the success of the meeting.

The gift committee was instructed to ask every society for a pledge gift to go to Judson building and loan fund unless otherwise designated.

Invitations will be sent out to the vice-presidents. Please answer invitations at once; by doing so you will help the entertainment committee.

The jubilate meeting will meet on February 6, in the First church, Jackson. Won't you come?

The W. M. U. of Mississippi has contributed to the training school from May 1, 1913, to December 10, \$87.10. To scholarship fund, \$272.01.

Please send all training school enlargement fund direct to Mrs. Lowmes, 15 W. Franklin St., Baltimore, Md.

FOOTBALL IN BRAZIL.

A recent message from Calagauzes, Brazil, where Union College is located, says:

"We have matriculated 78 students this year. One young man has been converted and joined our church. At midday we have our worship, and at this hour I have an opportunity to speak to the whole school on matters of interest and importance to young people. Then on Saturdays I have a meeting with the boarders, who are all boys, in which I can school them in plainer language. On Sunday morning at 8 o'clock we have Sunday School with the boarders. The boys like our hymns, and have learned to sing a lot of them with good effect. A neighbor school invited our football team to play them on September 7th, which was Sunday. Our boys accepted the invitation for Saturday. I couldn't go with the boys, so put every fellow on his honor and sent them alone.

"The paper of the town to which they went spoke in highest terms of their game and manly conduct. I tell them the football or basketball field is a mighty good place to prove the practical value of the Master's words. 'Do unto others as you would have others do unto you,' and that religion is worth nothing if it can't get outside the doors of the church into every battlefield through which we have to pass."

The New W. M. U. Mission Study Book—

"In Royal Service"

By Miss Fannie E. S. Heck

The story of the missionary work of Southern Baptist women. Historical, biographical, interesting.

Prices—Paper, 35 cents, postage, 8 cents; cloth, 50 cents, postage, 10 cents.

Orders filled promptly by—

THE BAPTIST RECORD
Jackson, Miss.

The Y. W. A. Mission Study Book—

"Ann of Ava"

The book has a beautiful binding, lovely illustrations, and a fascinating presentation of the life of the pioneer woman missionary—Ann Hasselstine Judson. It is a lovely gift book, especially timely because of the celebration of the Judson Centennial.

Price—Paper, 35 cents, postage, 6 cents; cloth, 50 cents, postage 8 cents.

ORDER FROM

THE BAPTIST RECORD
Jackson, Miss.

FARM OPPORTUNITIES

East Texas and the Coast Country of Texas and Louisiana are the only remaining areas in the United States where fertile land and opportunities for small farmers and industrial locations can be obtained at reasonable prices and terms.

Address for information and literature, Industrial & Immigration Bureau, Southern Pacific, Sunset-Central Lines, Houston, Texas.

Cancer Cured at the

Kellam Hospital

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently without the use of the knife, acids or X-ray, over 90 per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for Literature.

CANCER
The Leach Sanatorium, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, eating, etc. Write for it today, mentioning this paper.

Round Trip Winter Tourist Excursion Fares

VIA



to all the popular resorts in Florida, Georgia, New Mexico, North Carolina, South Carolina, Tennessee and Texas.

Tickets on sale daily until April 30. Final return limit, May 31, 1914. Stop-overs permitted on both going and return trips.

For further information apply to S. A. STONE, Ticket Agent, Phone 303, Jackson, Miss.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat, sinuses, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this Remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.



This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child. Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruling 'constitutive' medicines, you will readily see the superiority of this Smoking Remedy. Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga. and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. It will send by mail, for one dollar enough of the medicine to last about one month.

The Quickest, Simplest Cough Remedy

Easily and Cheaply Made at Home. Saves You \$2.

This plan makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, it gives almost instant relief and usually conquers an ordinary cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, spasmodic croup and bronchial asthma.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pinex is one of the oldest and best known remedial agents for the throat membranes. Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in quinalcol and other natural healing elements. Other preparations will not work in this combination.

The prompt results from this mixture have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

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LEST WE FORGET.

A few days ago a good brother on being asked if he took The Baptist Record, replied that he did not, as he did not care to read convention reports and things of that kind, but rather preferred something spiritual.

Of course we who do read The Record find in it much that is spiritual, doctrinal, devotional, really teaching and edifying, besides the "convention reports, endowment barometers, hospital news, etc." But these lines are written lest some of us forget to emphasize in our own minds and in our talk that these things, too, are spiritual and edifying.

Perhaps we will agree that there is no spiritual revelation or teaching of Scripture apart from its call to service. Every ray of light brings an obligation. All our colleges, hospitals, orphanages, mission activities around the world, are the concrete expression of God's great character. They are the efforts of His people to make Him known to the world. They have been established in obedience to the divine command and as the natural fruit of the divine revelation.

The really spiritual and informed man loves these great Christian causes because God is in them and back of them and ahead of them. They are inspired by Him and point to Him. The news about them is good food for the soul. The plans formulated, discussed and adopted for the furtherance of these divinely appointed agencies ought to be real heart and mind concerns for every child of God. We ought to glorify God for every step of progress the Kingdom makes in any heart or community, or nation.

Every item in The Baptist Record is good. The only regret is that there isn't room for more and that more people don't read it. Let us keep the connection between doctrine and action, between command and execution. And let every reader of The Record be obedient unto the heavenly vision as seen through the field glasses of the great denominational enterprises. Meantime let's talk up and pay up for the sheet that brings us the news of the Kingdom.

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THE ISSUE IN JAPAN.

A well-known missionary statesman says that the issue in Japan seems to be no longer between Christianity and Buddhism, but between Christianity and nothing, as indicated by a religious census recently taken in the Imperial University in Tokyo. It classifies the more than 4,600 students by religions, as follows: Shinto, 8; Buddhist, 50; Atheist, 1,500; Agnostic, 3,000. These figures reveal a condition of vast significance. They show that the educated classes of Japan have practically broken with Shintolism and Buddhism and are looking for some better basis for their ethics and faith.

COUGHING?

Coughing these days? Throat tender? Lungs sore? Better take the 75-year-old cough medicine—Ayer's Cherry Pectoral. Ask your doctor about this medicine. Then do as he says. J. C. Ayer Co., Lowell, Mass.

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CLINTON Hinds County, MISSISSIPPI

NEWS IN THE CIRCLE MARTIN BALL

Rev. A. H. Arrey has been elected State evangelist of Arkansas, and begins work January 1. He is a strong man and will make himself felt as an evangelist.

The Griffith Memorial church, Jackson, has called Rev. W. E. Fendley, of the Forty-first avenue church, Meridian. He has not yet announced his decision.

After six years' absence from the pastorate of the Batesville, Ark., church, Rev. S. B. Galloway returns and will take up the work left vacant by Rev. Giles C. Taylor.

Secretary L. R. Leavelle has not moved to Louisville, Ky., as reported. He made Louisville headquarters for a few weeks, taking his family along. He is now at home in Oxford.

Pastor J. P. Harrington has resigned the work at Corinth, Miss., and is now open for work in another pastorate. He is a good evangelist and any church is fortunate to get his services.

The General Association of Baptists recently elected Elder C. C. Winters, of McNeil, Ark., Sunday School missionary. Getting nearly right now. Come on across, you will land after a while.

The Sunday School Board held the formal opening of the new building in Nashville, Tenn., Dec. 19. There were many visitors present to inspect the building. The Baptist and Reflector is now located in that building.

We take this method of thanking the brethren who have written us kind words of cheer and encouragement. These are helpful to one who has "launched out in the deep." We are trusting the Lord and forging ahead.

The church at Tallville recently ordained to the deaconship, Dr. Fred Cullens, Jr., and Brother Will Sloan. These are fine young brethren and will be a great help to the church. Rev. T. A. J. Beasley preached the sermon.

The Landmark General Association recently held their meeting at Texarkana. They had a very pleasant meeting, but it was poorly attended. Arkansas had 46 messengers, Texas 15, Oklahoma 3, Mississippi 2, Missouri 1—67 in all.

We are greatly surprised to learn that Evangelist A. W. Lamar has taken hold of some Russell's vagaries, and they have taken hold of him. He now advocates partial or conditional immortality. Strange he has been so long finding his out.

The church at Oak Hill, Pontotoc county, recently set apart to the full work of the gospel ministry Brother Willard Bryant. Camp Creek church, near Booneville, has ordained Brother J. W. Skinner. Rev. T. A. J. Beasley preached the sermon at each of these services.

In the twenty years of Pastor Beasley, he has aided in the ordination of 27 preachers, preaching the ordination sermon of 26. He has helped to ordain 73 deacons, preaching all the sermons; none of these more than 35 miles from where he was raised, and nearly all within a radius of 20 miles.

The Baptist Standard presented to the Texas Convention an indebtedness of \$40,000. A. Z. Duke agreed to pay \$25,000 of this debt if the Baptists of the State would provide for the remaining \$15,000 by January 1. The matter was arranged at once, and the paper will be turned over to the convention.

The late session of the General Association of Baptist Landmarkers at Texarkana, Texas, elected Elder H. M. Cagle to be on the field "to stir up the churches with reference to Home and Foreign Missions. Will he do such work without compensation? He will resemble a secretary too much if he receives a salary from the association.

We have been at Clarkdale four weeks. Have received five into the fellowship of the church. Congregations have been good in spite of the inclement weather. There is considerable indifference among the Christians, but it is giving way some. Everybody is kind and the church membership very considerate of the preacher's needs.

The church at Oxford recently set apart Brother Roland Leavelle to the full work of the Gospel ministry. The sermon was preached by his brother, Jas. B. Leavelle, and the ordaining prayer by Landrum P. Leavelle. He has accepted Holly Springs for two Sundays, and Taylor and Bay Springs one each. He will also do some work in the University.

There is no pastor in the State doing more nor better work than Pastor Beasley at Ercus. Recently he organized a church not far from Poplar Springs with 30 members. They will build soon. He was recently offered full time work in three different churches—with good salaries, but he prefers to remain in the field where he has labored so long.

Rev. E. M. Francis has resigned at Crockett, Texas, and will return to his old charge at Pittsburg, same state.

MIGHT BE DEAD TODAY.

Garden City, Kas.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. "Will help you. Ask your druggist."

The Southwest Baptist College, Mangum, Okla., has secured the services of Rev. J. W. Solomon as educational missionary.

DID IT SAVE A LIFE?

"While playing around the house," writes Wm. Buchli, of Nashville, "I struck a rusty nail in my heel. The doctor lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases, such as ulcers, boils, carbuncles, old sores, festering wounds, poison oak, etc. For a free sample, write Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.

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The Baptist Record, Jackson, Miss.

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THE LITTLE PINE TREE.

By L. M. Reese.

Once there was a little Pine Tree, who began life on the edge of a forest. When its young branches were strong enough to look on all sides they whispered to the roots under the ground, that the world was a big place, full of light and air, and they were going to like it very much.

So they grew taller and stronger all through the spring; but when July came, the sun began to beat upon the little Pine Tree, and parch and wither its baby branches.

"Oh, what can I do?" moaned the tiny tree. "I was growing so fast and getting so tall and so pretty, and now I am scorched all over; even my roots are hot. Who ever heard of a cooked Pine Tree? What must I do? Big trees in the forest, can't you help me?"

The great Oaks did bend and sway to make at least a shadow, but alas, it did not reach the little Pine Tree. A yellow Butterfly rested for a moment on one of the branches of the little Tree, and it heard the cry for help.

"I don't want to be cooked. Can't you help, yellow Butterfly?" "I can't help, but I know who can" softly sang the Butterfly. "Ask the white clouds sailing by." Then off flew the yellow Butterfly to suck honey from the red clover in a meadow where some cows were grazing.

The little Tree made a great effort, for it was weak as well as wilted, and looked up. True enough, there were white, fleecy clouds in the sky, floating and drifting and waiting to help some one.

"Beautiful white clouds, please help me. I'm a poor little Pine Tree nearly cooked."

At once the clouds began to float across the hot sun's rays, which made a spot of shade around the little Tree. It was cool and refreshing. "Now I can breathe," said the Tree, and tried to hold up its drooping branches, and it hoped its yellow needles would turn green again.

"Thanks, dear clouds, I feel better already."

Then the hot roots, away down in the parched earth, called out:

"I am not better. It is dry and hard all around me. I can't grow deep. Ask some one to help us, for if your roots are not well, you can't grow. Where is the yellow Butterfly?"

The little Tree saw the Butterfly away off on the red clover, too far to hear a cry for help, but see! a big green Grasshopper has jumped on the Tree. "Will you kindly help my roots, Mr. Grasshopper?"

"Why, yes," said the Grasshopper. "You see I have wings as well as very long legs. Watch, and you will soon see me fly to the clouds, and with my loud voice I will tell them your roots are hot."

He spread his wings and darted away as fast as the wind, until he was near enough to tell the clouds

to send help to the little Pine Tree. How the clouds did hurry and scurry, piling themselves into great white heaps! They called to the winds rushing by to blow the rain out of them. "Help us keep alive a beautiful little Pine Tree, who wants to grow and be used for some dear child's Christmas bush," they asked of Mr. Wind.

Now up in the sky many things happened.

Mr. Lightning said he must help. He gave a big, bright flash. Then old Mr. Thunder roared out:

"We don't want a storm, but a fine soaking rain."

The wind sent the rain out of the clouds, and it washed the little Pine Tree, and sank deep into the earth. The lightning flashed, the thunder roared for pure joy that the thirsty roots were getting such a delicious drink. Then the earth grew soft, and both roots and Tree called out, "Thanks."

So after this help from the Butterfly, the green Grasshopper, the Clouds, the Wind, the Rain and Mr. Lightning, and old Mr. Thunder, the little Pine Tree grew. At last, one happy day, a Farmer cut it down and carried it home for a Christmas tree for his little girl.—Ex.

Swamp Chill and Fever Cure takes the place of calomel. At druggists.

CHARACTER—THE LINK BETWEEN WHAT WE WISH AND WHAT WE ACCOMPLISH.

Tessa Willingham Roddey.

Quite recently while puzzling over the wonderful problem of character, and why it is given to some and withheld from others, I was struck with an illustration in a religious book—I think it was the notes on the International Lessons—the illustration

was of two houses, one a small pole cabin chinked with dirt and having a stick and dirt chimney, the other the goal of every American—the white house, and of course you are sufficiently acquainted with American history to recognize the character connecting the two—Abraham Lincoln—a man who won by the power of the greatness within, who was developed from within by a character that was unassailable, unpurchasable and holding all the fineness needed for the highest development.

John J. Ingalls said truly that Opportunity is master of human development and as a consequence, of human destinies.

Master of human destinies am I. Fame, love and fortune on my footsteps wait.

Cities and fields I walk; I penetrate Deserts and seas remote, and passing by

Hovel and mart and palace soon or late

I knock unbidden once at every gate. If sleeping, wake; if feasting rise before

I turn away. It is the hour of fate, And they who follow me reach every state

Mortals desire and conquer every foe Save death; but those who doubt or hesitate

Condemned to failure, penury and woe

Seek me in vain and uselessly implore,

I answer not and I return no more.

I say that the poet touched the keynote of the matter when he says that opportunity is the master of human destinies—and I follow out the thought when I say it is the master minds that can recognize and grasp the opportunities and turn them to account.

Would any except a master character have faced the problems Lincoln faced and wrested a victory from every seeming defeat, and even conquered death as a martyred spirit went into the grave where countless thousands mourned and where thousands go every year for inspiration and to pay a silent tribute to the highest.

To quote Kipling, another master who grasped opportunities:

"Beyond the path of the outmost sun, through utter darkness hurried

Further than ever comet dared or vagrant star dust swirled,

Sit such as fought and sailed and ruled and loved and made a world."

Wiggins, Miss.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes: "For several years I suffered off and on from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

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Our five music teachers were so crowded with students that we have had to wire for an additional teacher and two additional pianos. We have a director of music who, after graduating at college, took years of study in Chicago, New York and Boston, and then studied three years under three of the master musicians of Europe. We have three other teachers in our music department who have had advantages equal to those had by the musical directors of many schools of loud pretensions.

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THE BAPTIST RECORD, Jackson, Mississippi

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE GOOD SAMARITAN.

Lesson 3. January 15.

Scripture lesson: Luke 10.

Motto text: "Thou shalt love thy neighbor as thyself."—Mark 12:31

Outline:

1. Eternal life defined.

2. The law of love illustrated.

3. The exact time and place of this lesson are not known, but it was in a place, soon after the sending out of the seventy.

Our Lord was following them from place to place, and they prepared the way, and was turning his face steadily towards Jerusalem, where in a few months he should fulfill his glorious purpose as a Redeemer.

A certain lawyer, himself an interpreter and teacher of the mosaic law, stood up to try his orthodoxy with hard questions, and to engage him in controversy in which he himself hoped to appear to advantage.

Teacher, by doing what great thing shall I inherit eternal life?" He thinks that eternal life, in itself, a matter of inner-peace from our Father, may be obtained by some worthy act, self-denial, heroism.

John 8:11 and Rom. 8:14. Jesus, glancing per- naps at the lawyer's questioner's brow, of which the text of the first part of the lawyer's answer were written, asks: "What is written in your law?" How do you interpret it? He, quoting from Deut. 6:5, and Lev. 19:18, declares that one must love the Lord his God perfectly, and his neighbor as does himself.

A more com- plete and satisfactory answer to his own question could scarcely have been framed—devoid of merit, but a law, past, present and future, of love.

Our Lord accepts it, saying, "This do and thou shalt live." Simple words, but fulfilled in the ir- revocable past, impossible of obedi- ence in the future. Little wonder that the lawyer, passing over the command of love to God, seeks to justify himself with regard to his relation with others by asking another question. "And who is my neighbor?" If the idea of neighbor may be limited to personal friends, and to those who live about him, perhaps it may not be impossible to claim a per- formance of his duty to them. Per- naps, also, this is a commonly dis- cussed question among the doctors. Jesus refuses to be drawn into con- troversy, but by the narration of a story gives an enlightening answer.

2. A certain day went down from Jerusalem to Jericho, along a narrow and dangerous path, through caves and hollows in which often lurked desperate men, bent on spoil. Some of these attacked him, stripped and wounded him, and left him half-dead. The first to pass that way was a

priest, going down from Jerusalem, where probably he had been fulfilling the week's course which came to each of the family of Aaron once a year (1 Chron. 24:1-20), to Jericho, the priest-city (Josh. 21:1-42), where he lived. No remembrance of inter- course with God softens his heart now as he finds in his way one of God's human creatures in need of help. He must be in haste, the robes, it may be, are still at hand, certainly his business at home re- quires his presence; he looks at him across the road, and passing by on the other side, hastens homeward. Time passes and another traveler, a Levite, of the same tribe as the priest, and a person from whom one might expect even more than ordi- nary humanity, looks on the wound- ed man with vulgar curiosity, and moves on his selfish way. But a Samaritan (John 4:9) from the re- gion north of Jerusalem, of a peo- ple hated and despised of the Jews, between whom and them flourished an endless feud, traveled probably on a business journey, this same route from Jerusalem to Jericho. When his eye fell upon the sufferer, he was moved with compassion, an ex- pression used in the Gospels to ex- press the Savior's feelings towards those in need; he went to him, and bound up his wounds, using as re- medies the oil and wine he carried, the usual emollients of the time. Lifting him on his own ass, he care- fully carries him to the nearest place of shelter, and then attends to his wants until the morning. Then giv- ing the host two pence, equal at the smallest computation to two dollars of our money (Matt. 20:2) he as- sumes the responsibility of his fur- ther entertainment, commending him to the host, with the promise that he himself, returning, will repay what- ever is spent further. "Which of these," continued the great Teacher, "Think you proved himself neighbor unto him that fell among the robbers?" The answer is immediate and decided. "He who showed mer- cy unto him." Doubtless the law- yer's mind had already taken the last steps, and confessed to himself that the wounded Jew was also the neighbor of the Samaritan, and that a Jew would fulfill the law in show- ing mercy to a Samaritan, or to any other man in need. He was ready for the personal application that fol- lowed. "Go, and do thou likewise." The question was now no longer one of understanding the law, but of obeying it, and we can but hope that this man, of whom we hear no more, received the truth into his heart as well as his mind, and went away to put it into practice in his life.

Further Scriptures: Matt. 25: 34-40; Micah 6:8; Rom. 13:10; Is. 1:6; 1 John 2:10 and 5:2.

WINTERSMITH'S CHILL TONIC

OLDEST AND BEST

FROM THE CONGO.

Whose heart will not respond to this brief little minor note that is sounded in the "Kasal Herald," the little paper published at a mission station in Africa?

"A missionary must have a hard heart to stand what we must stand in seeing the sickness and death around us here. Kalala, one of our evangelists; Boyamuke, the little son of our wheelman on the steamer; and several others of the mission, who could have been spared for lives of usefulness, perhaps, if we could

have known what to do for them, have gone to the 'Village of God.' Three of the missionaries are giving their time to this important work, the three put together hardly making one good physician, as even the counsels of the wise can not give life to the dying. What we needed, more than anything else at Luebo, in the way of material equipment, was a hospital, and this is already in sight; we trust that physicians will yet be found."

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

Do you raise early or late potatoes?

There's a difference between early and late varieties that should be considered in fertilizing. For the early kind use 1,000 pounds per acre of a fertilizer containing 10% POTASH

5% ammonia and 8% phosphoric acid. Under average conditions, 800 pounds of 3-6-8 is the most profitable for late crops. Some growers double these amounts, for they are convinced that Potash Pays.

Caution: Be sure your Potash for potatoes on heavy soil is in the form of Sulfate. Write for Potash prices and for Free books with formulas and directions. We sell any amount of Potash from a 200-pound bag up.

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FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.

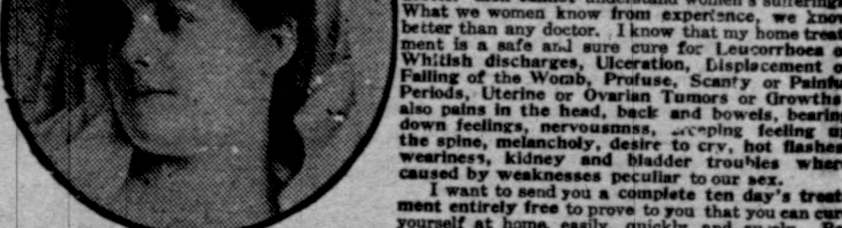
I am a woman. I know woman's sufferings. I have found the cure.

I will mail, free of any charge, my home treat- ment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—your mother, your sister, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treat- ment is a safe and sure cure for Leucorrhoea or White discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, sleeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treat- ment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure, and it will cost you only about 12 cents a box to keep it. Tell me how you suffer if you wish, and I will send you the treatment book—"WOMAN'S OWN MEDICAL ADVISER"—with explanatory illustrations showing you how to use the treatment. You must have an operation, "you can do it or you can't." To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you how this Home Treatment really cures all women's diseases and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 232 • • South Bend, Ind., U. S. A.



treatment a complete trial; and if you should wish to continue it, it will cost you only about 12 cents a box to keep it. Tell me how you suffer if you wish, and I will send you the treatment book—"WOMAN'S OWN MEDICAL ADVISER"—with explanatory illustrations showing you how to use the treatment. You must have an operation, "you can do it or you can't." To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

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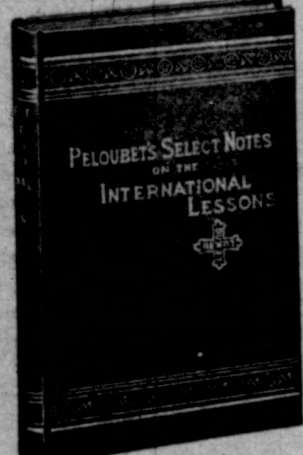
Peloubet's SELECT NOTES

—on the—

INTERNATIONAL SUNDAY SCHOOL LESSONS

1914

Fortieth Annual Volume of This Great Commentary



The fortieth annual volume of PELOUBET'S NOTES, by the Rev. Francis N. Peloubet, D. D., and Amos R. Wells, Litt. D., L. L. D., is just a little better than any of its predecessors.

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The Baptist Record

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LETTER OF APPRECIATION.

Dear Record Readers:

As I was in part responsible for the bringing before our splendid con- vention the memorial of the chap- lains of the army and navy, I wish to thank those consecrated godly men who so heartily complied with the requests therein and to tell some- thing of the reasons which prompted me to urge it.

There are several reasons why we should investigate and act upon this subject. First, the divine com- mand to preach and teach all nations which includes our own. Second, it would facilitate and hasten the evangelization of the world. Third, we are our brother's keeper. While he voluntarily goes to the front to fight or by his presence to protect our homes and friends, he foregoes the joys of family and home for our sakes. What are we doing for him? Do we pray for him and send those who are fitted to teach him the way of salvation and lead him aright?

From patriotic motives we should want the finest army and navy in the world, not so much in numbers but in the bravest, truest, noblest and godliest set of men in the world as a Christian nation in order to maintain our claim abroad we should not send out a single man that would bring discredit on our Christianity, for our army and navy visit every nation on earth and each foreign city opens its gates in welcome to them. Let each one carry the message of salvation. We are told that "He that provideth not for those of his own house has denied the faith and is worse than an infidel." Are these not of our own homes?

In our army and navy there are 250,000 men widely scattered and subject to all kinds of influence and environment without the refining in- fluence of women or home with very few opportunities for church going as there are only 91 chaplains in both, less than one chaplain to 2,500 men. Men on board vessels which carry 20 companies of 50 and of 1,000 sta- tioned far apart, compelled to stay for weeks in one place. The duty of the chaplain is teaching the public school branches so that each man may get five months' schooling per year. To nurse the sick and wound- ed, to preach twice each Sunday, to lead prayer meetings, in fact, do all that is possible for the men in his company or who come within his juris- diction. There are 22 Catholic, 19 Episcopal chaplains—nearly half of them. There are eight white and two colored Baptist chaplains—nearly one-tenth. Are we doing our duty as Christians toward our soldiers and sailors? Are we doing our duty toward ourselves and our children? A Christian does his duty as he sees it. Will not a Christian soldier give better service than a non-Christian? Their souls are immortal and their lives are influencing others for good or bad—which shall it be?

Our government recognizes the fact that patriotism and love of country deserve the best that can be provided for his welfare, so let us bring to the attention of our council of national defense the needs of the chaplains, reading rooms, books, chaplains and everything which will aid

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM FOR KIDNEYS AND BLADDER. RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

him in high, clean living. Should there be a call today for chaplains, could Mississippi Baptists send ten? Let us be up and doing. Pastors, urge the need on your young men and pray that God will call many for this service. Teachers, impress on your pupils this vast field that is white unto the harvest and train the reap- ers. Editors, write about it. Shall we sit still and see our army and navy Catholicized and the pope of Rome become the pope of America? Our naval academy has a Catholic chaplain; West Point has Catholic influ- ence all about it. The W. C. T. U. is urging every evangelical denomina- tion to memorialize Congress to heed the chaplains memorial for more men and the call will soon come for more chaplains. Shall we let this op- portunity pass or shall we be up and doing and when the call comes send in manly consecrated Christian men to fill each and every place. May God guide us in the right way.

MRS. BETTIE HOBBS MITHCELL.

State Supt. S. and S. Dept., W. C. T. U.

Dixie Pain and Fever Powder. All pains vanish like magic. At druggists.

IN FRENCH AFRICA.

As an illustration of changes in hitherto little-known regions of Af- rica, take the following statements by E. O. Powell, a geographical writer, speaking of the French territory:

"Nothing, indeed, shows more graphically the civilizing work done by the French in these almost un- known lands than the means of com- munication there being in operation today in French Africa 6,000 miles of railway, 25,000 miles of tele- graph, and 10,000 miles of telephone. Think of being able to buy a round- trip ticket from Paris to Timbucktoo; of sending Christmas or New Year's greetings to your family by tele- graph from the middle of the Sa- hara; or of sitting in the American consulate at Tamatave (Madagascar) and chatting with a friend at Antan- anarivo, three hundred miles away. And, as the final touch, they have erected a wireless installation at Fez (Morocco), by means of which his Sherrefian majesty dash-dotted his respects to the president of the re- public at Paris."

December 23, 1913.

L. BRAME.

THAD B. LAMPTON.

L. L. LAMPTON.

V. L. TERRELL.

W. M. LAMPTON.

D. B. STIRLING.

JOE SHURDLS.

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and the various forms of Uric Acid poisoning, such as muscu- lar and sciatic rheumatism, gout, stiff and swollen joints, shifting pains and aches in different parts of the body, have been successfully treated for the last 20 years by Dr. Whitehall's RHEUMATIC REMEDY

To demonstrate how quickly it relieves the acute pains, reduces the fever and eliminates diseases from the system, we will send a Full Box Free to any one who will give it a trial. Address

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Be sure "Shirley President" iron buckles The C. L. Edgar Mfg. Co., Shirley, Mass.

to the Governor of Mississippi:

On October 24, 1908, in the circuit court of the first district of Hinds county, Luke Ard, colored, pleaded guilty and was sentenced to ten years imprisonment for manslaughter. Though a guileless negro and of entirely sober habits, at Christmas time, Luke drank some blind tiger whis- key and under its influence in a fit of rage, thinking another man was improperly in his house, he shot through the door which his wife had just closed against him. Unfor- tunately, the bullet killed her. Hor- rified at the result and half crazed with drink, Luke fled, but was brought back and sentenced. While properly punished, it is absolutely certain that Luke did not intend even to harm his wife. He was devoted to her and had been a kind and in- dulent husband. He is a good negro, faithful, docile and notably trustworthy. He had never been in trouble before and has made a model prisoner. It is believed that he has been sufficiently punished; where- fore petitioners ask that he be re- leased, or at any rate that his sen- tence be commuted.

December 23, 1913.

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The Standard Baptist Manual. Contains chapters on The Nature, Officers, Doctrines, Ordinances, Government, Discipline and Duties of a Church. Also Appendices on Business Meetings, Forms of Minutes, Letters, etc., a Marriage Ceremony and the Province of Associations and Councils.

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Brief Notes on the New Testament

By Geo. W. Clark and J. M. Pendleton

This volume will be gladly welcomed in families, Bible Classes and Sunday School. For in all these there are many who desire something in brief form to assist them in the study of the New Testament. Here in brief compass are notes explanatory of the text, reflections upon some of the verses at the end of each chapter and copious marginal and other Scriptural references.

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A Short History of the Baptists

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WHY SMOKE ANYWAY?

By G. T. Howerton

1. It takes time—and time is the most precious thing in this world.
2. It befouls the air—no pure

air is God's first, best gift to man.

3. It costs money—and some poor one needs that money you are burning.
4. It hinders work—and by work we win in this world.

5. It weakens your heart—and the time is coming when you will need every bit of its strength.

6. It is a habit-forming drug—and you may become its slave.

7. It is unclean (smell your fingers)—and Paul says, "Keep thyself clean."

8. It endangers your health. Grant and Mark Twain died of tobacco poison.

9. It increases danger from fire—the Volturno was sunk by a smoker.

10. It is not recommended by your mother, and a boy's best friend is his mother.

11. It is fashionable, very!—but one has said, "Fashion is a fool, and a very foolish fool."

THOMPSON—GRAHAM.

In the home of Mr. and Mrs. Tom Pool, of West Columbia, Sunday at 4 p. m., December 28, Miss Netries Graham and Cecil Thompson were united in marriage by Rev. W. E. Farr.

SMITH—MICKEAL.

On Sunday, December 21, at 3 o'clock, at the country home of the bride's mother, Mrs. R. F. Mickeal, her daughter, Miss Rosa, was married to Mr. W. W. Smith, Rev. W. E. Farr, pastor of the First Baptist church at Columbia, officiating. A large crowd witnessed the ceremony.

ADAMS—RAWLS.

One of the prettiest weddings of the season was that solemnized by Rev. W. E. Farr Christmas night at eight o'clock at the residence of the bride's parents, Mr. and Mrs. John B. Rawls in East Columbia, when their eldest daughter, Miss Mary, was united in the bonds of holy wedlock to Mr. Norman Adams.—Columbian.

CLEVELAND—JACKSON.

On December 17th Mr. Tim Cleveland and Miss Louisa Jackson were united in the bonds of holy matrimony. Miss Jackson is one of our sweetest country girls, and Mr. Cleveland is an industrious young farmer. The writer officiated.

O. U. SULLIVAN.

MAY—RUSSELL.

On the 28th of December at the home of the bride's parents, near Brandon, Mr. Russell May and Miss Minnie Russell were happily married. Miss Russell is one of Rankin's most successful teachers, and Mr. May is a very prosperous farmer and stock raiser. The writer officiated.

O. U. SULLIVAN.

A LOOK BACKWARD.

The first Sunday in March, 1912, we took charge at Leakesville and the work adjacent. It is not my purpose to sound a trumpet, but just to review the work we were able to do in the direction of the Holy Spirit. We found a little, but a noble folk, 54 strong, discouraged and almost disorganized with a crushing debt of \$1,080 that looked like a mountain of difficulty and was. Now there is practically no debt; all the forces well lined up with a membership of 103. The field gave for all missions the year before we came, \$60; this year we have given \$232. At Fellowship we found a little old log house ready to fall down, with a membership of 16. Now there is a splendid building completed throughout, paid for and a membership of 25. At Sweetwater there has been 30 accessions, with an increase for missions from \$10 to \$60 and there has been imparted a sentiment that will make for enlargement along all lines. At Unity where we found a mission there has been a church organized that is, so far as I know, has the distinction of being the only tithing church in the State. There are 40 members there. This has been accomplished in 22 months. I have no disposition to boast, but I feel like getting on my face in the very dust and praise Him whose I am and whom I serve in ignorance, but with no other object only to glorify His name. I have resigned the work here to go anywhere the Lord may direct, or nowhere, if He should be pleased to say it is enough. As I leave this field I carry with me the memory of her who stood by me in the thickest of the battles and who laid her life upon the altar till the Father said "Come home," but how sad she left me. Pray for me.

J. J. WALKER.

Leakesville, Miss.

Mr. C. A. Pickard, of Meridian, and Miss Deulena Scott, of East Columbia, were united in the bonds of matrimony at the bride's home in Columbia, on December 24, 1913, at 11 o'clock by Rev. W. E. Farr.

COLUMBIA BAPTIST CHURCH NOTES.

Large crowds greeted the pastor, Rev. W. E. Farr, last Sunday and there were four additions to the church.

The church surprised the pastor with a Christmas present in the increase of his monthly salary to \$150.

The Columbia Baptist church is one of the best Baptists churches in South Mississippi, and has been made so in the last three years since the advent of Rev. W. E. Farr at the helm.—Columbian.

The Baptist Standard mentions two entire churches and two preachers who leave the Baptist Missionary Association (Landmark) and come to the Texas General Convention. Things are getting better in Texas.



POCKET S.S. COMMENTARY
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